



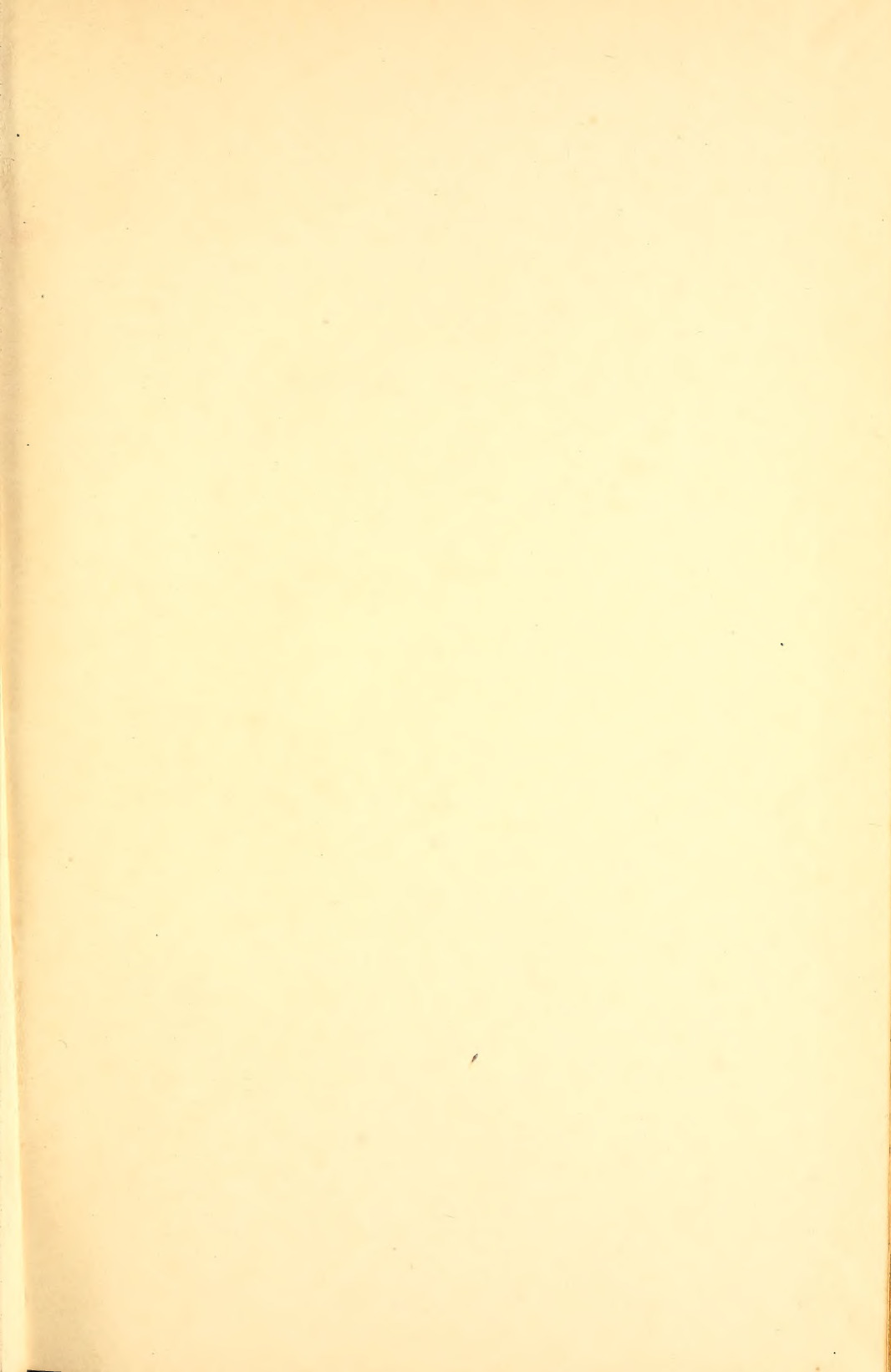




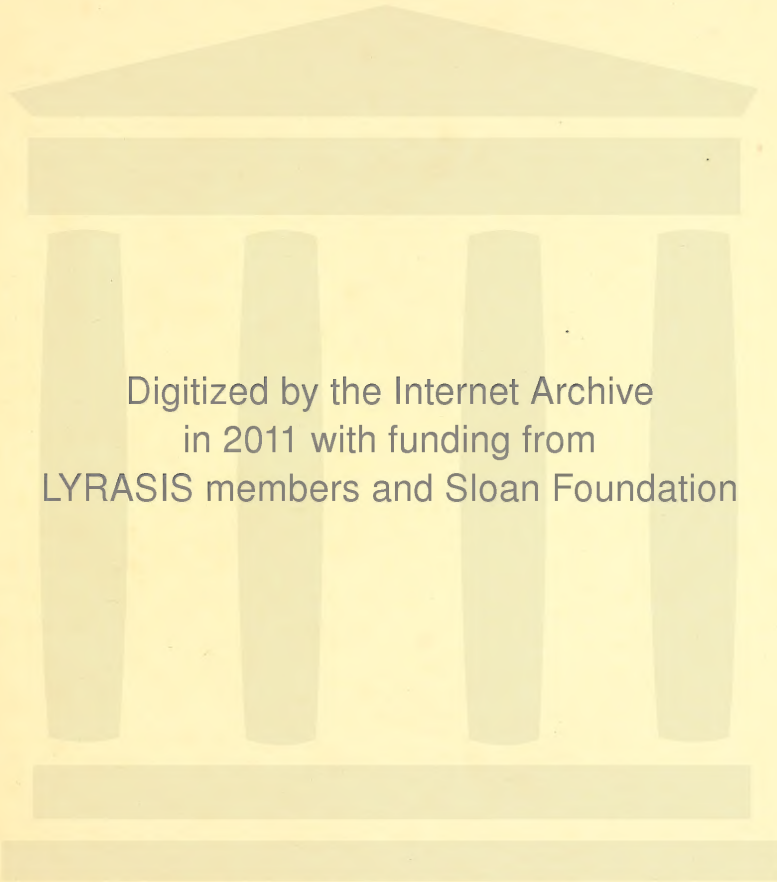
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# BIBLE MONITOR

VOL. V.

January 1, 1927.

NO. 1.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and  
Scriptural in practice.

OUR WATCH WORD—Go into all the  
world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## THE OUTLOOK

Now that we have passed another milestone in life's journey, and calm quietude has settled down upon us after the storm and business rush of the holiday season are passed away, it may be well to sit down quietly and do a little meditating.

We look back on the old year that, with its trials, cares and anxieties, with its joy and its sorrow, its gains and its losses, its success and its failures, is now forever a thing of the past. Many mistakes, no doubt, are recorded on the pages of its history, which, were it possible, we would now erase and even blot from our memory but—that is impossible.

Much joy and success too, with many blessings also, have been recorded which we fain would have repeated but—that depends. Life, to a large extent, is what we make it. "As a man thinketh in his heart, so is he," and "out of the abundance of the heart the mouth

speaketh."

A little sober reflection may reveal the way in which many of the unpleasant things that crossed our pathway might have been avoided or greatly lessened. Then, too, perhaps, many blessings were withheld because we were not deserving of them. "No good thing will He withhold from them that walk uprightly", and "like as a father pitieth his children, so the Lord pitieth them that fear him". And, "if ye then, being evil, know to give good gifts to your children, how much more shall your heavenly Father give good things to them that ask him."

So that however straight our pathway, or however crooked our footsteps may have been these are now consigned to the known past, and we are now confronted with the unknown future, which, as midnight darkness withholds from our view, the realities that are to be, until they are thrust upon us. But, since we know the



past, the lessons thus learned by experience should enable us to make some improvement each succeeding year over the past one which spiritually may mean a growth in grace and in the knowledge of the Truth, or an increase of holiness of life, and a "going on to perfection" in Christ Jesus.

Many are the avenues through which we would like to peer and be made to realize what the future has in store for us, but the "Monitor" interests concern us most at this time. What has been its progress? What has it accomplished? What are its prospects for the future? What are its immediate needs? and how supply them?

After about one year of individual adventure, which met with no small amount of approval and encouragement, it was taken over by the Bible Monitor Publishing Company, which added strength to its appeals and gave it a better financial basis and increased its circulation. While still under the management of this Company on last June it became the official organ of the Dunkard Brethren church. This, too, gave it new strength and prestige. With these different stages, notwithstanding the avowed and concealed opposition with which it has met and the stigmas of its managers and

supporters, its growth has been steady and continued. No retreat from its avowed purpose has been called.

While we have made no perceptible check on the introduction of trouble-making innovations, which resulted in division, and the final separation of the loyal and faithful from them and those responsible for their introduction into the church, yet we note at least, a temporary let up on censorship, and likewise at least, a temporary show of change of attitude of some of our former leaders towards some of those objectionable things. We may naturally expect a temporary let up along these lines. That is the most effective way now to restrain those who are inclined to cut loose from them, but, at best it will only be temporary.

An encouraging feature however, is the fact that those who have been our strongest supporters of the "Monitor" from the start have not been sidetracked by this temporary let up on censorship and show of change in attitude, but are still loyally standing for truth and right and for the support and encouragement of the "Monitor". And day by day new recruits are being made. So that we have no occasion to be discouraged.

When our aims and purposes

are more generally known (many do not yet know) there will still be greater recruits. But for the present we may reasonably expect a temporary abatement. However, the outlook just now is quite optimistic. Our subscription at this time (Dec. 28) has never been quite so large, and new writers for our columns are being listed as the days go by. Our agents are doing fine work, churches are being organized, and interest generally is good.

Our greatest need at the present is by some means to get in touch with the laity and get our claims more generally disseminated among the common people. We do not expect many "wise men after the flesh not many mighty" in worldly achievement, to so humble themselves as to follow the lowly Master and his faithful servants in obedience and loyalty to the loving Father.

There is perhaps no better way to reach the people than thru the columns of the "Monitor" by distributing samples, (we have them) by donating subscriptions, by printing and distributing tracts and other special literature, and by putting our Publishing Co. on a stronger financial basis.

Then too, there is a desire to have the "Monitor" become a weekly, which is impossible until the means, by increased

circulation or otherwise, make it possible. A good way to do this would be for those who are able to subscribe and enclose an extra dollar with the name of some one, especially the poor, to whom we might send the "Monitor". That would help us reach the people and at the same time be a dollar doing mission work three hundred and sixty-five days in the year. Donations to pay for printing tracts, too, would be a fine way to use some of the Lord's share of our prosperity.

With greetings of the season, and congratulations for your hearty cooperation in the past, we close Vol. IV, and open Vol. V, and solicit your continued patronage, cooperation and your prayers that we may make the "Monitor" what you would like, and God would have it be.

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### A NEW YEAR

There has been presented to each of us this morning, Jan-1, 1927, a new book. It is pure and clean, as white as the new-fallen snow. And in this book each of us is to write the record of another year, or of as much of it as shall be given us of this new year, for our days are uncertain. Many millions who see this first day of the new year will have passed over into the beyond before

the last day of this year comes. There is nothing more certain than death, and nothing more uncertain than the duration of our lives. Seeing then that this is so, "what manner of persons ought ye to be in holy conversation and godliness?"

We have had other like books given to us in the years that are gone; and some of us have had a rather large number. What have we done with them? What have we written in them? Not all have kept their books with equal care, have been able to close the book of the year as they would have liked to and as they will wish they had when the time comes for closing the last book of this life. How many blots have been made, how much has been recorded that ought not to have been!

How many of your dear ones have exchanged time for eternity in the year which has just closed? Two of our very closest ones were taken away, the ones we had known and loved for well-nigh half a century. To be sure, they were older than we by a number of years; but that is far from meaning that we shall have as many years of earth as they had. It does mean, though, that we some day join them in the other world. And we shall all appear before the judgment seat

of Christ and there give an account of the deeds done in the body; and there be judged according as our works shall be.

The Lord does not keep books carelessly, nor does he want us to keep ours in that way. We shall be held to account for everything given us, and we shall be given full credit for every return we make. We need not fear any mistake, for there will be none made. And in addition to what we can earn, if we prove to be faithful, we shall be given so much more than we ever could earn, namely life eternal with God and Christ, and with the loved ones who have gone before or who shall follow after. The reward is exceedingly great.

There can be no better time than the present for considering what we are going to do with this book just given to us. There is no doubt but that there are several ways in which we can improve over the record of last year. For one thing, how many of us are there who should not pray for an increase of faith? Our complainings and our murmurings have but shown our lack of faith. The great lack of the first disciples was a lack of faith, and it is the great lack of Christ's disciples in our day. Can we not resolve right at the



beginning of the year to feel and manifest more faith?

And another thing we need is patience. How many times in the past year have we been needlessly, sinfully, impatient because something did not go as we wished it to go, or someone failed to do what we wanted done, or did it at the wrong time? And how much regret we have known for our impatience, and how much distress we have given others because of it! Patience is one of the Christian graces, the one which is not seen as often as it ought to be. It seems to us that impatience often is but a lack of faith: if we had more faith we should wait more patiently to see God's purposes in the unpleasant things that are sometimes permitted to come to us.

Neither do we have enough brotherly kindness, or charity, or meekness. We are often unkind to one another; we seek our own advantage rather than that of our brother. We do not want him to rise above us in any of the things to which we are attached. How often do we speak uncharitably one of another! Do we stop to consider that all these things are recorded in the new book of which we have made mention? Occasionally we act as if we thought some of the unseemly things we do would not be re-

corded in the book; but they will: nothing will be omitted. Our books are filled with the records of our actions.

Brethren, we must do better than we have been doing; we must grow more in grace and in our knowledge of the truth; we must show our love by doing the things which Jesus did and the things which he and his apostles commanded us to do. "The time past of our life may suffice us to have wrought the will of the Gentiles." The professed follower of Christ "no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." This is but our reasonable service. May we not come short in doing it.

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## HOW SHALL THE YOUNG BE WON?

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J. H. Crofford

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Christ died for the sins of the whole world, salvation is for all: "Whosoever will, let him take the water of life freely", without money and without price. The young without financial means have the same privilege of access to the plan of salvation as the older ones who are blessed with plenty of this world's goods. They need no money to spend at church festivals and entertainments,



and to make a show of their giving to Sunday schools on their birthday anniversaries.

Jesus loves the young as well as the aged, and vice versa. When he was here upon the earth, he took little children in his arms and blessed them, and he said: "suffer them to come unto me and forbid them not, for of such is the kingdom of heaven". My dear young people, He suffered and died for you, he brought for you the plan of salvation. Love brought him down, and he "saves us through grace." He gave you a work to perform to test your love for him. The pleasure you derive from this work of obedience to his will, is the consciousness of pleasing him, a fear,—not an apprehension of punishment—of displeasing him, of doing or leaving undone things which, would cause the dear Savior to feel that his mission into the world was in vain, that there is no love in the hearts of the people for him.

His mission in the world was to prepare for himself a bride, the church, which must measure up to a standard of perfection, to be accepted by him when he comes to take unto himself, his bride. Remember the ten virgins who were bidding to become this bride,—five dillitry and negligent of their duty, were re-

jected.

My young sisters, you have some conception of the duties of a bride; you know the first concern of a true bride is a fear of doing that which will displease, and the pleasure in doing the things that will please him. One among the first things she does, is to forsake her former single associates and cleave to her husband, and associate more with married people. She accompanies her husband; she does what he bids her do, and, attires her person in a way she thinks most attractive to him.

Now do you know if you (male and female, for it takes both to make up the bride of Christ) love Jesus more than a bride loves her husband, you will do more for Him. It will be a pleasure to forsake your worldly associates and the sinful pleasures of this world for him. The bride's mind is renewed or change from former associates and pleasures to the pleasing of her husband. Likewise the bride of Christ is instructed: "Be not conformed to the world, but be ye transformed by the renewing of your mind."

The mind being renewed, the desires are naturally changed. You will not think of bobbing your hair and dishonor your head. You will not be con-

formed to the world in your attire: clothes that bare parts of the body which should be covered, thereby inviting the approaches of licentious men, seeking the destruction of your virtue, leading you into the forbidden act of fornication. You will shun the dancing floor, the object of which is to inflame lust and overcome your person. You will absent yourselves from picnics, socials and all kinds of parties where the doings and conduct are such that you will not feel to have Jesus come upon you there. The masquerade parties must certainly be an abomination in His sight, yet while I am writing these lines, one of the women living next door to us, is spending the evening in hideous attire, at just such a party in one of the parsonages in this town. With the love for Jesus in their hearts, they could not grieve him so by turning homes of the ministry into places of such heathenish performance.

Learn what Jesus has done for you. Learn the character of his life. Learn to love him for those things, and the desire to obey his commands and the church's demands according to the spirit of his gospel, will naturally follow. Then comes the Holy Spirit, the Comforter, to guide you into all truth. He will remain with you as

long as you are sincere and honest in your service; but when doubt enters your heart and you begin to do the things you know are not right, like violating the Scriptures and church rules when you think you are not seen by other members, you begin to weaken, and you fail to see the Truth; you cannot even be convinced that there is any virtue in being different from the world, you cannot renew them unto repentance. (Heb. 6:4-6)

How many old elders and ministers do you know who used to preach with all the God given power they possessed against the evils of the world, who now participate in the very things they used to condemn, and no persuasion now can make them see the wrong in what they are doing. One of the main staves in the church in years gone by, preached in our town three years ago and said in one of his sermons: "I am ashamed now of the sermons I preached thirty-five years ago." One good thing is, he apparently is shorn of his power, for he no longer is looked up to as a counselor and minister as he used to be.

The one great essential to obedience and a Christian life is love. The pleasures and fashions of the world are inviting

and fascinating to the unconverted. The Christ life is just the opposite; it sees no pleasure in the foolish things of the world, but, the liberalist says: "That is narrow mindedness", although the Word says: "The friendship of the world is enmity with God." The result is almost all kinds of amusements that the young love, are introduced or allowed in the churches in order to entice them into the nominal church and the result is it is filleed with the unconverted. You are not even taught to love Jesus or his cause sufficiently to give of your means for its support, without first loving self more, for which you make purchases or investments to satisfy your appetites or longings, and call it "giving to the Lord". A festival or big supper must be prepared and the eats advertised to appeal to the palates of the people to loosen their purse strings to fill their bellys on occasions when funds are needed. There is not enough of the love of Jesus in their hearts for them to walk up to the treasurer and lay down their offering without receiving something for self.

As for their attire, they cannot deny themselves of the fashions of the world; the wearing of gold and costly array for the Master, but how

eager they are to don the uniform of any worldly organization with which they may unite.

Teach the young to consider the position of Jesus when he enjoyed all the pleasures and beauties of heaven, but for the love he had for us denied himself of it all and came down into this world as the poorest of the poor where he suffered the taunts and jeers of the people, and finally suffered that awful death on the cross that it might be possible for us to enjoy heaven with him through all eternity. If he did so much for us we certainly can love him enough to suffer some of the remarks which may be made about us for being different from the world in our dress and deportment while we live out our short lives, for remember, we only pass through life once, there wil be no coming back to make amends; our mistakes will be for eternity and His judgment we cannot escape.

—Martinsburg, Pa.

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## DISCOURAGED

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A. J. Bashor

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Are we? It seems that way sometimes and along spiritual lines, too.

Israel was very much discouraged when they came to



the Red Sea and saw no bridge or ferry boat to bring them to the other side. Moses says to them: "Stand still, and ye shall see the salvation of the Lord." Let us not be too hasty. "Haste often makes waste".

When we read some of the minutes of the Greentown, Ind., conference we are made to wonder why they were adopted so hastily.

Some of the very things that have put the Church of the Brethren in her present shape. We mention several:

Specially trained missionaries, Secular education, Supported ministry.

Unless there are limits and bounds set to these in the charter, the Monitor family will soon be where the Church of the Brethren now stands.

They had these things but no strict lines drawn up in writing, and we all see the result.

The Monitor family withdrew themselves because of the looseness in the church, then they adopt some of the same things. This we cannot understand. Indeed brethren, we cannot.

What are some of the trained missionaries doing on the field today? Affiliating themselves with other unbelieving churches, and questioning the virgin birth of Christ. Also questioning the four gos-

pels. What are the members and preachers doing with their secular education? They are teaching a shorter way to heaven than the Bible way.

"Supported ministry when necessary", has given us our present hireling pastor system. Sunday school without rigid discipline, has turned the house of worship into a house of mirth, a play house and an eating house. The church has gone into the commercial business to catch souls for the church. (Not for the church of Christ). Do you get the meaning?

Dear reader, I am not knocking. Am only pointing out true facts which you as well as I see in the church. If you live twenty-five years from now you will see that what I write will be true, unless restricted.

We hear some say that if the Church of the Brethren would have had a book on discipline and rules, that they could hold members to these and not let them do as they please; namely:—Just after the world in dress, entertainment, etc. Now since we know that the lack of such a book is reason for the present unrest and disorder, (which of course it isn't), maybe it would be a little wisdom to print such a book. Then if members in these new organizations would want



to be contrary, they could be held to the rules and discipline of the church body and avoid a later division.

I know that the New Testament is the book of rules and discipline and creed as well for the church of Christ, and the Brethren had daopted the same and adhered to it for many years. But it is evident that the Church of the Brethren (and it seems the majority too), didn't know about it, or else forgot it. You see it doesn't pay to cater to the whims of some to change your name.

We note that in some places the Brethren are separating themselves from the fast worldward moving element in the church, and organizing so they can worship God in the simple way and not be surrounded with gaudy fashions. This is altogether scriptural. Come out from among them. If the faithless church member has not sense enough to withdraw from the faithful, let the faithful have gospel sense enough to withdraw from the faithless.

But we wonder, and have for months, why a nickname was used for the new group. Have you looked up the meaning of the word?

Is it really a root word in the English language? The dictionary I have at my side de-

scribes the word Dunkard or Dunker thus: "A member of a sect of baptists orginating in Philadelphia." Nearly all of us know that the church we adhere to originated in Germany. Therefore this definition is wrong. Years ago I saw the word Dunkard defined in one of Webster's dictionaries. I give part of it, something like this: "A religious sect of baptists in Pa., peculiar in worship and who do not believe in future punishment." This definition too is wrong, because the Brethren church believe that God will mete out future punishment. The word Dunkard is a nickname, a slang word, not scriptural, neither good English. I have heard the word many times applied to the church with scornful emphasis and ridicule. Why not use the name the church carried years ago, when they were more of one faith, or prior to about 1908. It is such a fitting name too, for God's people to be called BRETHREN. The last word of this good little paper we like to read would be a more appropriate name than Dunkard. Now dear brethren we do nat aim to pour cold or hot water on the stand you are taking. But only making mention of some things that will be for the future good to our souls. May the

good Lord direct the withdrawal.

—328 Mooney Ave.,  
Monterey Park, Cal.

## REMARKS:

Referring to some things in our brother's article, we may say, the Conference at Greentown acted with all the deliberation time permitted. Most of the items were thot out previously.

We favor Missions, and would have men and women who have some natural or acquired fitness for the work before sending them out, but this does not necessarily mean they must be run thru the machinery of some special training school.

We would not like to go on record as opposed to secular education. Education (secular) does not make preachers, missionaries, etc., but may be a great help.

Neither would we like to say, "if we (the preachers) have sown unto you spiritual things, we should (not) reap of your carnal things." But this does not authorize a stipulated sum to be given to a man who sets himself on a stump subject to the highest bidder.

Of course we would not knowingly retain amongst us a man who is not sound on the fundamentals of the gospel, as

the "virgin birth" and authenticity of the gospels.

We are rather inclined to think our schools and auxiliary societies of the church are responsible for the desecration of our church houses.

In our judgment a book on discipline and rules could do no harm, but might be helpful.

We do not regard "Dunkard" as being "a nickname", but a descriptive term designating what kind of Brethren we are, a legal necessity, since other churches call themselves Brethren. Dictionaries often get such terms mixed or confused. "Dunkard" amnog us has a specific meaning and as such should be defined by the lexicons as we use and understand it. We are far from being ashamed of the word as we use it, and as the world, where we have been and are known, understand it.

To such it means one of the finest bodies of religious people to be found anywhere.

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## THE DICTATORS

### Part II

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J. F. Britton

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The scribes and Pharisees were noted for their dictations and doctrines but Jesus warns against them saying "The scribes and the Pharisees sit in

## BIBLE MONITOR

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L. I. Moss, Fayette, Ohio, Secretary, to whom all applications for stock should be made.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

Grant Mahan, Homestead, Fla., Associate Editor.

Moses said; all, therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works, for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." (Matt. 23:2-4). Jesus also warns against their doctrines. (Matt. 16:12).

We are having considerable dictating, or preaching, at the present time; but some way, there doesn't seem to be much spiritual power that leads or impels to vital service and "holiness, without which no man shall see the Lord". (Heb.

12:14). It is lamentably sad, to say the least, that some of our good old standard bearers who have stood firm and unwavering in the Lord's service, lo, these many years, allow themselves now to be deceived and doped with soothing syrup by our modern dictators, who are saying "Peace, peace!"—"for when they shall say, peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape". (1 Thess. 1:3)

Jesus was a safe and a practical dictator both in precept and example. (Jno. 13:15).

"When Jesus, our great Master came, To teach us in His Father's Name, In ev'ry act, in ev'ry thought, He lived the precepts which He taught.

So let our lips and lives express The holy Gospel we profess; So let our works and virtues shine To prove the doctrine all divine."

When David wrote "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful". (Ps. 1:1), he recognized the danger of those dictators whose hearts and lives are not controlled by the Holy Ghost. Dear readers, is it wise; is it just and honest to our God, and to ourselves to allow those modern dictators to interpret



the Bible for us? And to direct us in our relations and services to our God, who is king of kings, and Lord of lords? Our future weal or woe will depend upon our decisions and dispositions of those matters and questions.

—Vienna, Va.

### OFFICIAL NOTICE

The Dunkard Brethren of Eldorado, Ohio, met in a called council meeting Saturday eve, December 11 with Elder Abraham Miller in charge. Regular business of the church was attended to. An election for the ministry was held. The lot fell on L. W. Beery of Union, Ohio, who was duly installed. At a previous meeting Bro. Luther Petry was ordained to the eldership.

The officials are as follows: Bro. Abraham Miller, Elder in charge, Anderson, Ind.; Elder Luther Petry, Route 1, Eldorado, Ohio; L. W. Beery, minister, Union, Ohio; Robert Woolford, Deacon, Eldorado, Ohio; J. E. Petry, secretary and treasurer, Route 1, Eldorado, Ohio.

We held a meeting at the home of Bro. L. W. Beery at Union, Ohio, December 12, with a large attendance and very good interest, many being present for their first meet-

ing.

We wish to announce thru the columns of the Monitor that we have services every fourth Sunday of the month IN or NEAR Eldorado, Ohio. A cordial invitation is extended to all Members or friends of the Dunkard Brethren around us to be present and worship with us. Our message is "Come with us, O Israel, and we will do you good."

Address all communications to J. E. Petry, sec'y., R. 1, Eldorado, Ohio.

### CROOKED FURROWS

Zora Montgomery

Not long ago the question was asked, "Who of us is fit for the kingdom when the word says, 'No man having put his hand to the plow, and looking back is fit for the kingdom'." (Luke 9:62). Read the scripture preceding this verse. Jesus was talking to those who were thinking of following Him, but were looking back, and making excuses saying they must first bury their dead and that they must first bid farewell to their home folks. Then Jesus meant to tell them, that if they were going to follow Him, they must do it whole heartedly and not go back to the things of the world. A sim-



ilar command was given Lot and his family when leaving Sodom. (Gen. 19:17).

Is not this our present situation? Have not the leaders looked back to the things of the world and made crooked furrows? Have not many of us just followed along keeping our eyes on them instead of on Jesus, and made crooked furrows also?

If this be true, it is high time we were looking to our ways in getting our furrows straightened before we come to our destiny. Just now please read the following references: II John 8, Prov. 14:15, II Cor. 13:5, I Thess. 5:21. If we are prudent we shall look well to our going and not go on in a haphazard way just because lieve everything people tell us. Also, Solomon says if we believe everything people tells us we are simple. We are to prove all things and to hold fast to only that which is good. Let us get our furrows straightened and keep our eyes on Jesus. "Wherefore seeing we also are compassed about with so great a cloud of witness, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author

and finisher of our faith." (Heb. 12:1, 2)

I believe there are many who desire to straighten their furrows, but want to look back to the things of the world also. We hear them say they don't like the idea of giving up their church houses, and they must wait on some of their home folks, and many such like things, but they would like to get rid of their blind leaders. Yes, it is much more difficult to get a crooked furrow straightened out than to keep it straightened in the first place. But since our leaders have made it thus for us, and we were simple enough to follow them, we must now make the great struggle and sacrifice to get away from them.

There are those who say, "We must be true to the vows we made before God", and still they remain content to follow in their crooked furrows. The only way to remain true to our vows (or perhaps a better phrase would be to get true to our vows), is to leave off from these blind leaders, follow Jesus and remain true to Him as we promised when we first came into the church.

There are others, who say, "I believe I can remain in the Church of the Brethren and just be loyal and do the right

thing even though the Church is no longer right." To those I would say, "To what there do you have to be loyal, when they no longer have a way of following Jesus' commands as he has given us to do? Can you answer?"

Let us straighten our furrows, get in the furrow Jesus has made for us, look not back, be true to our vows, and be loyal to Jesus.

"Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap."

—Ankenytown, Ohio

On December 27 the Newberg Dunkard Brethren congregation enjoyed their first love feast together, at which time all the Charter members were present. It was a very spiritual meeting, and there was unity there. Elder George Shamberger of Orroville, Wash., was with us and officiated, adding much inspiration to the occasion. He also preached both morning and evening the Sunday following, giving us very helpful messages. Bro. Shamberger expects to move to Oregon in the near future. We are hoping that other loyal members will come here and enjoy the church privileges. We consider

Oregon a good place to live.

S. P. Van Dyke,  
Newberg, Oregon.

## CAN EDUCATION MAKE GOOD THE HEART OF MAN

J. William Miller

Doubtless education is a good thing, since today Christian men show—by the institutions of learning, that they are in favor of education. If education were the great plan of salvation, sin would be ignorance or error. We know that sin is not ignorance. Neither is self-will and covetousness, malice and envy, love of ease and love of evil ignorance. Neither are pride and lawlessness ignorance. "Sin is guilt, and it points to a vicious will and a vicious heart."

The rougher features of evil may be rubbed down by education; a few excrescences of sins cut off here and there; ugly sores covered over; nevertheless in the blood and in the heart the disease is still ruling.

We are living in an age called "scientific", and one, we are told, that will revolutionize the whole world of thought and religion. Astronomy, chemistry, geology and especially evolution, hand in

hand with all other sciences (so-called) are going to root out the depravity of the human heart. Where is the connection between the disease of sin and the remedy science? When we are sick we do not send for a geologist or evolutionary scientist, since there is no connection between those sciences—if sciences—and our bodies. Neither is there any connection between a knowledge of science and the curing of our souls. "Science is classified knowledge", not classified theory, and hypotheses of men.

The Bible is classified knowledge and truth, and educators need not try to improve its sayings by assumptions.

Educate your sons and daughters to be philosophers, but become saints, they need a Divine remedy just as well as the most ignorant persons.

Sin will reign in a neighborhood full of schools and colleges even if in addition you have lectures on science in every family, and each person-filled with knowledge. Even the universal knowledge of the Bible—knowing all its contains—will not make men universally good.

"You may even transport the whole human race to heaven, where knowledge is found in perfection, but that heavenly knowledge will not give you

a race of heavenly men." Education is a subordinate means. Good in its place, but not to purify souls. Men educated often become worse instead of better, by education.

"Culture when it will not accept its proper place as secondary, but sets up to be the guiding principle of life forfeits that which might be its highest charm. Even it does not turn its back on Faith, yet if it claims to be paramount, it will generally be found that it has cultivated every side of man's nature but the devout side."

The same author says: "There is not a more forlorn sight than that a man highly gifted, elaborately cultured, with all the other capacities of his nature strong and active, but those of faith and reverence dormant."

Claim is also made that beautiful paintings, statuary, architecture, etc., in our churches and homes; yes, even music and poetry elevate the soul, so that it may reach perfection; if that be true then Paris and Rome, which have artistic beauty in all have a very small amount of ugly sin. It is said tose and worldliness go hand in hand; painting and pleasure are not far separated; refinement and godliness live close



neighbors; beautiful civilization and moral death commingle.

We have seen people under the best circumstances, still vicious and wretched. We have seen uneducated persons under the worst circumstances good and happy.

"It is the HEART that makes the man, the CONSCIENCE that makes the man, the WILL that makes the man."

It is claimed Christian colleges will lead no one astray and will cure or remove unpurities or sins from the heart, conscience and will, and place our children upon eternal safety.

One hears from many sources—even from pulpits of different denominations—expressions like the following: "The seminaries, colleges and universities all teach evolution, so that we do not know where to send our children? Someone says: 'Send then to a Christian college'."

What constitutes a Christian college? During my visit north last June I talked with a college-bred Elder of the Brethren church. I said I heard evolution had made its appearance in several of our schools. He replied, "It is here, why not teach it?" During our con-

versation I asked, "Can a Christian be an evolutionist?"

"Certainly", he replied. I said, "When evolution comes into my house, the Bible goes out; when I believe that all life originated from an 'Amoeba', which was probably self-generated (true meaning of evolution) from inert matter, then I have no creator, no Bible".

Prof. Pflerderer says: "There is only one choice, when say evolution we definitely deny creation, when we say creation we definitely deny evolution."

Carl Vogt, noted evolutionist says, "Evolution turns the Creator out of doors".

Huxley, "The doctrine of Evolution is directly antagonistic to that of Creation. Evolution, if consistently accepted makes it impossible to believe in the Bible."

"The word of God is not merely information, it is power." It is not education, it is Christ. If man is to escape, from evil, help must come from the outside.

Science and "suppositions" are not synonymous. A prominent professor in a large college said: "I don't believe religion has any place in education."

Is there such a thing as Christian education. Yes, if



the word of God becomes the vital and dynamic part of one's education, and as some one has wisely said, that the i a n in the word Christian rightly interpreted, means, "I am nothing".

There is grace before conversion, grace in conversion, and grace after conversion.

—1730 W. Summit Ave.,

San Antonio, Texas

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## THE PRAYER VEIL WITHOUT STRINGS

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A. H. Zumbrun

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In reading the writing of the brethren and sisters in the "Monitor", we find some that would like to go back a little farther than others, in some things that the church used to practice, and now has laid aside. Let me say just now that the church used to have power, but now has lost a great deal of it, and some of this has been through leaving some of the minor things slip away from us. But some may say, "there is no scriptural for these things." Well, that has come to our ears so often from the fast element in the church. The Lord said that the prophet Isaiah, "Come now and let us reason together, saith the Lord." (Isa. 1:18) So that is

what we want to do. Is it not good reasoning to say that the prayer veil with strings, and the strings used, too, like the sisters used to do, looks like they wanted it to stay with them? An old saying, and I believe it true, the outward appearance is the index of what is in the heart. So if the prayer veil is not fastened on the outward, is it not sure evidence it is not fastened to the heart as it should be? Then again some don't put it on until the services begins and take it off as soon as it is over. Sometimes you don't know five minutes before or after the services are over that they are members of the church. That is not letting your light shine very long.

Come, let us reason together, saith the Lord. The apostle Paul said the women should be veiled while praying or prophesying. Would not this include meditating on heavenly things? If not, what is the use of wearing it while in service when some sisters never take any active part in services? And if it means when they meditate on heaven and heavenly things what is some of our sisters doing on the way to and from services? It looks like we are making a mockery of the prayer veil. It looks like the covering ought to be worn a

little more than it is, and then again when the strings are not on the covering in some cases it keeps getting so small that they hardly come up to the scriptural requirements.

I hope the Dunkard Brethren church will consider this. Some years ago when our sisters first began to wear the covering without strings at our Annual Conference, some of our sisters were walking around on the grounds and the wind blew the covering off of one of the sisters and being informed went and got it and put it on again. A few non-members of the church were standing there and saw it. After making some sport over it one said, "Well, the Dunkards have cut the strings off their prayer veils and it won't be long until they will blow off and not come back again." Has not this prophesy come true in some places? Then if one of satan's prophets can prophesy such a thing against the church and come true as it has, is it not well for us to be on our guard?

My soul be on thy guard,  
Ten thousand foes arise;  
The host of sin is pressing hard,  
To draw thee from the sky.

—West Manchester, Ohio

## ON WORLD GROWING BETTER

S. M. West

Some claim it is, but here is 28 passages of God's word to the contrary, from the mouths of at least four of the apostles. Romans 8:22, "For we know that the whole creation groaneth and travaileth in pain together till now." 1st Thess. 5:3, "For when they shall say peace and safety then sudden destruction cometh upon them, as travail upon a woman with child and they shall not escape." Who? They of the world. 2nd Thess. 2:3, "Let no man deceive you by any means—except there come a falling away first and that man of sin be revealed the son of perdition." "Who opposeth and exalteth himself above all that is called God or is worshipped, so that he as God sitteth in the temple of God showing himself that he is god." "For the mystery of iniquity doth already work, only he who letteth will let until he be taken out of the way." "And then shall that wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming". "Even him whose coming is

after the working of satan with all power and signs and lying wonders." "And with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved." Are the people of this world growing better on such a description?

"And for this cause God shall send them strong delusion that they should believe a lie." "That they all might be damned who believed not the truth, but had pleasure in unrighteousness". Do such grow better?

1st Tim. 4:1, "Now the spirit speaketh expressly that in the latter times some shall depart from the faith giving heed to seducing spirits and doctrines of devils." "Speaking lies in hypocrisy having their consciences seared with a hot iron." "Forbidding to marry and abstain from meat"

2nd Tim. 3:1, "This know also that in the last days perilous times shall come." Why? "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy". "Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady,

high-minded lovers of pleasure more than lovers of God. Having a form of godliness but denying the power thereof from such turn away." Downright sins, four things not commended. "But evil men and seducers shall wax worse and worse deceiving and being deceived".

2nd Peter 3:3, "Knowing this first there shall come in the last days scoffers walking after their own lusts. "But the heavens and the earth which are now by the same word are kept in store reserved unto fire against the day of judgment and perdition of ungodly men." Why, if growing better? 2nd John 2:7, "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh". "This is a deceiver and an anti-christ". Now addign the book of Jude to scriptures already quoted with this, just now, November 7, 1926, as beautiful a Lord's day as ever shone, when men should be thinking of God's goodness or reading his word. Instead, within 50 rods of where the writer is sitting, think of it, a legal ball game is going on, disturbing me and others who respect the day, with their shouting and cheering and attracting the boys and girls, who should be taught to rever-



ence God and his holy day. What other conclusion can anyone come to but the world is not growing better, but as scripture in one place says, is "waxing worse and worse".

Notwithstanding so much good is being done, Jesus the light of the world is shining on all parts of the world so brightly and illuminating every dark corner thereof. The Holy Spirit is striving with sinners trying to lead them into the ways of salvation. Christian men and women all over the world are doing excellent work for their Lord and master in so many different ways, and men and women sinners are turning to God and being saved. And at this present time who can doubt but there is blazing forth the greatest flood of light that ever shone upon the world. God in his great love doing his uttermost to prevail on mankind every where to be reconciled to him. And yet, read in all papers all the horrible things being done even by teenage sinners!

How can the world grow better under such conditions. Do we realize as we should that God's greatest enemy, even Satan the devil or the old dragon is putting forth his uttermost to deceive and drag down to endless destruction all he possibly can, and will until

God by his almighty power puts him down. Rev. 19:19, 20, 21 tells the end of the beast and false prophets and his faithful servants. 20:1, "And I saw an angel come down from heaven having the key of the bottomless pit and a great chain in his hand." "And he laid hold on the dragon, that old serpent which is Satan and bound him a thousand years. And cast him into the bottomless pit and shut him up and set a seal upon him that he should deceive the nations no more till the thousand years be fulfilled." Would all this be necessary if the world was growing better, and as some seem to try to believe, men will soon be seen walking the earth with wings sprouting out. Now this is not belittling Christ's power, ability or even anxiety to save all who will be saved. But those who wont, must take what God in his word says they will.

—36 W. School St.  
Westfield, Mass.

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## BLIND LEADERS

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Sister Thomas Meade

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"Let them alone, they be blind leaders of the blind, and if the blind lead the blind, both



shall fall into the ditch." (Mt. 15:14.)

It is saddening when we look over the world and see those who were once faithful leaders now blinded by the god of this world and the poor blinded innocent souls being led by these blind leaders, knowing both shall fall into the ditch together, whose final end is destruction.

All over the world these blind leaders are deceiving the people with "It isn't necessary to be so strict, we must be more lenient with the young people." Poor young souls being encouraged to participate in the vain things of this world! How we pity them! Young converts are told by these leaders that "it does no harm to attend the 'movies' if you forget what you have seen when you come out", and that it is all right to go to the fairs where the good is so mixed up with the evil that the good is lost sight of. Poor deluded souls! "Turn away mine eyes from beholding vanity", said David. Why forget what was seen in the "movie" if it was good and morally, socially or spiritually uplifting? "Abstain from every appearance of evil," says the Book. Is there anything associated with fairs that has the appearance of

evil? Then abstain from them.

Then too, these same leaders tell us it is a shame for young sisters of school age to wear the covering, that it is too sacred to be so used. The Book says, "it is a shame for a woman to be uncovered" in times of prayer or prophesying. All Christians, young and old, should be in the attitude of prayer all the time, so that with her prayer covering on a sister is prepared to exercise in prayer any time and anywhere. And in this way she is separate from the world as the scripture requires. (2 Cor. 6:17)

In regard to wearing the covering to school, I came into the church at the age of twelve years, and have worn my covering to school which I believe gave me power to act decent enough that I did not have to be ashamed of it.

In 1 Cor. 11:5, we are told to have our heads covered when we pray or prophesy, and if we go along day by day without our heads covered, we do not prophesy to anybody, but if they see the covering on our heads, they know we are witnesses for Christ.

Besides we are told to "pray without ceasing". (2 Thess. 5:17) That means we shall pray always, which any Christian is accustomed to doing at any minute, and by wearing

the covering ALL THE TIME we are properly attired to exercise in prayer any time, anywhere. "Take heed, watch and pray, for ye know not what hour your Lord doth come." (Matt. 13:33)

I sincerely hope and pray that these blind leaders may apply the eyesalve which is the Truth and nothing but the Truth, to their spiritual eyes, that they may see and know how to feed perishing souls on "the bread of life", and the "sincere milk of the word that they may grow (spiritually) thereby", (1 P. 2:2) and not be blinded to the truth and die and all land in the ditch of destruction. May god help us all to see more spiritually!

—566 Penn. Ave.,

Sinking Springs, Pa.

## JESUS WEPT OVER THE CITY

W. Y. Smith

Saying, "if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace but now they are hid from thine eyes." (Luke 21:41) The Jews were blinded. When he exclaimed "O Jerusalem. Jerusalem, thou that killest the prophets and stonest them which are sent

unto thee how oft would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not; Behold your house is left unto you desolate." (Matt. 23:37, 38) Again, Jesus speaks just as positive to us today through his word as he did to the Jews then. Will we heed his teachings? Yes, yes. Do we weep and lament over the condition of the church? Everywhere there are dear ones drifting with the world.

### Sure Foundation.

"Nevertheless the foundation of God standeth sure having this seal; the Lord knoweth them that are his. And let everyone that nameth the name of Christ depart from iniquity." (11 Tim. 11:19)

Now dear reader, what kind of a foundation are you building on, hay, wood or stubble? As for me and my house we are building on the solid rock Christ Jesus. We quote further, "Therefore, whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock. And everyone that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man which built his house upon the sand". (Matt. 7:23, 26) Is it safe to

reject part of the word? And doeth (not) are they like a foolish man? Christ says so. Again, "whosoever therefore shall break one of these least commandments and shall teach men so 'he shall be called the least in the kingdom of heaven. But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.'" There are people who break them every day. Now let us look at II John: "If there come any unto you and bring not this doctrine, receive him not in your house. For he that bideth him God speed is partaker of his evil deeds." (II John 10 & 11)

What are evil deeds if abandoning some of the commandments of Jesus as some do are not? Is it right to be partakers in their deeds? Can we be as it says in verse 10?

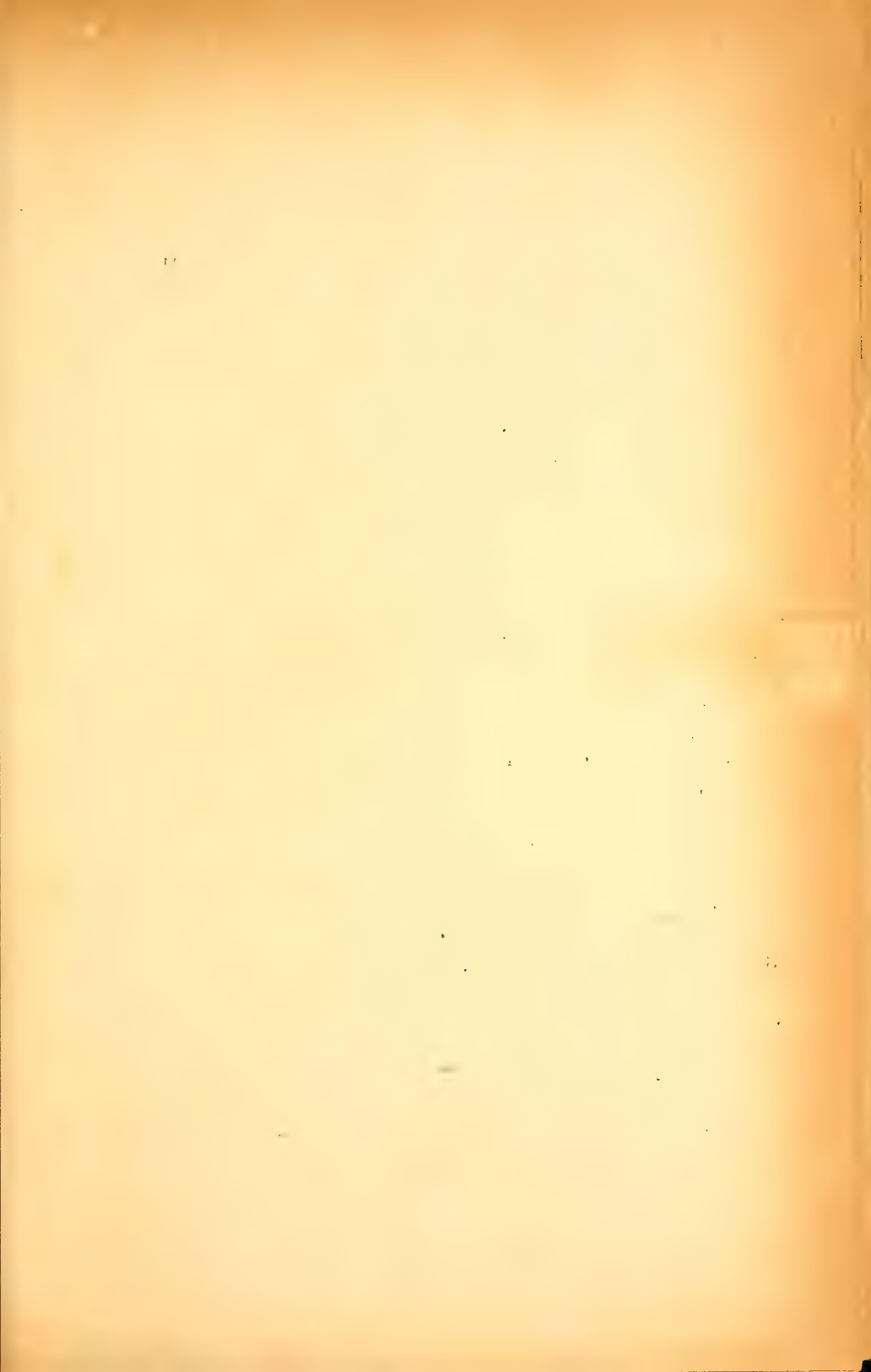
Turn to Judge and see if we do earnestly contend for the faith which was once delivered unto the saints, verse 3. Now we find the waymark all through God's word. And if we offend in one point we are guilty of all. Peter says "For it had been better for them not to have known the way of righteousness than, after they have known it to turn from the holy commandment." (II Pet. 2:21) Will we put up our judgment against the word?

Let us look at the scoffers a moment. "Knowing this first, that there shall come in the last days scoffers walking after their own lust,, saying where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." (II Pet. 3:3; 4) Are there any scoffers with us to-day? Yes, there was one at our house some time ago who said Christ would not come again, but that is denying the word. "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you I will come again, and receive you unto myself: that where I am there ye may be also." (John. 14:2 & 3)

Now can we say with the Revelator, "Blessed are they that do his commandments that they may have right to the tree of life, and may enter in though the gates into the city?" (Rev. 22:14).

In conclusion I would say, "if any man shall take away from the words of the Book of this prophesy God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

—Tonasket, Wash.







# BIBLE MONITOR

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"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and  
Scriptural in practice.

OUR WATCH WORD—Go into all the  
world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## DOES GOD JUSTIFY DIVISION?

Many items enter into the answer to be given to this question. "In union there is strength", and "divided we fall". Jesus' prayer was that his people might all be one in him. Paul teaches that we should "all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." (John 17:21; 1 Cor. 1:10) So that briefly answered, we may say God does not justify division.

In order to division, there must be and always are two sides, two groups involved. Then, does God condemn both sides, both groups? This is quite a different question. And if division exists, there is always a cause for it, and some one is responsible for this cause. Does God justify this someone who is responsible for this cause, is another question.

Another question of equal

importance in this connection is, can division exist so long as the adherents of an institution or body remain true and loyal to its avowed principles and rite of initiation? Who ever knew of division in such case? So that we may say the loyal and faithful in the church are not responsible for the causes which result in division, and, that in such case, God does not condemn the true and loyal part of his people, but that part that introduces and fosters the causes of division.

Still another vital question involved is, in case of division in the body, or "schism in the body", does God justify separation of the groups? or does he expect the loyal, after they have made all reasonable effort at reform, to meekly submit and float with the current?

God's judgment rests upon those who are responsible for the causes of division. "Woe

unto him thru whom the offense cometh," said Jesus. "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them," said Paul. So that the loyal are not to be censured for the division when it exists. And in such case the disloyal WILL not yield, and the loyal DARE not yield, and since no loyal remnant ever succeeded in reforming the larger disloyal group, only one of two alternatives is left to the loyal group—separation or unwillingly submit, and go with the crowd. Which of these is most pleasing to God?

There are many good people among us who are grieved at prevailing conditions and who are praying for relief from those conditions but, somehow, feel that God would not justify them in asserting themselves by taking a stand on their convictions and "coming out" and separating themselves from those conditions and those who are responsible for their introduction. It is for this class of fine people this article is written.

### **Abrah, Dathan and Abiram**

Conditions that confront us today are very similar to those that developed in Moses' day. In his time there were

two hundred and fifty princes, men of renown, with their followers, of ocourse, who said to Moses and Aaroon, "Ye take too much upon you, seeing the congregation are holy every one of them." (Nu. 16:3) God had ordered that a ribbon of blue be put in the fringe of their garments that they "might look upon it, and remember the commandments of the Lord and do them and be holy". (Nu. 15:37-40) Korah, Dathan and Abiram with their two hundred and fifty princes and their followers, the disloyal part or group, said they were holy without doing God's commandments. But God had said "do my commandments and be holy". Thus the issue was squarely drawn.

Now what must Moses and Aaron and their followers, the loyal part, do? Well, some would say God doesn't want his people to separate; just let them remain together and tell the disloyal to repent, but if they won't repent just keep on teaching, and by all means don't separate.

Now let's hear what God said about it. "And the Lord said unto Moses and unto Aaron, separate yourselves from among this congregation, that I may consume them in a moment"" (Nu. 16:20, 21) Read

the whole account, chapters 15, 16.

Now note, there were three leaders, Korah, Dathan and Abiram, with two hundred and fifty princes, influential men, and a large following, the disloyal, who took issue with God, Moses and Aaron, the loyal part. In such case, what should be done? Let God answer. "Separate yourselves from among this congregation." Isn't that plain? Do not similar conditions confront us today? Why did God have this story written? Paul tells us, "whatsoever things were written aforetime, were written for our examples. What is the example written here? Separation of the loyal from the disloyal.

Just as in our day, the disloyal in Moses' day, were "walking after their own heart and their own eyes," and God told the loyal to separate from them.

### **Jeroboam and Rehoboam**

Solomon, tho a wise man, did some things that were very displeasing to God, and drifted far away from God. As a result, he and his people became disloyal to God.

Because of this disloyalty God decided to separate the kingdom of Solomon. To do this he must raise up a leader. This leader was Jeroboam. Sol-

omon became jealous of him, and Jeroboam had to flee the country and dwelt in Egypt until the death of Solomon. (1 Ki 12:2)

After Solomon's death, Rehoboam, the legal heir to the throne of his father, Solomon, assembled the people at Shechem and was made king.

Now God had promised Jeroboam ten of the twelve tribes as his part of the divided kingdom. (1 Ki. 11:31) So, after Solomon's death and Rehoboam was seated on his throne, the loyal part, who were oppressed by the "grievous service", and "heavy yoke" Solomon had put upon them "sent and called Jeroboam out of Egypt", and when he returned they went to Rehoboam and tried to effect a reform in the management of affairs. (1 Ki. 12:3, 4) That was fine, wasn't it?

All reasonable effort should be made in such case before separation. Rehoboam put them off for three days until he could advise about the matter. So he summoned some of his old men who advised him wisely but he refused their counsel, and summoned some of his young men who advised him adversely, as he wished,—to keep up the policy of the oppressive measures of his father. (1 Ki. 12:5-14) Whereupon



Jeroboam was made king of the ten tribes and the kingdom permanently separated.

Now we inquire, why was this separation made, and who made it? In the first place because the people of Israel thru their leader Solomon had become disloyal, disobedient to God's word. In the second place because God himself effected the separation. "For it was a thing brot about of the Lord, that he might establish his word." (1 Ki. 12:15)

Thus we see in these two instances the people were divided. The first by some "walking after their own heart and their own eyes", the other by some becoming disobedient — both disloyal. Final separation, by God, all efforts at reform having been a failure.

From these two instances we may draw this conclusion, separation in peace, is better than union in strife, and that, when all reasonable efforts at reform are fruitless, separation has the sanction and approval of God. Based upon this conclusion, we may say that when the church becomes corrupt and disloyal by reason of evils and innovations within her ranks, which the loyal are powerless to remove, separation is God's remedy for the situation.

Furthermore, we are taught to "withdraw from every

brother that walketh disorderly, and not after the tradition which they received of us." (2 Thess. 3:6)

This evidently applies to local churches, but when this is not done, as is often the case, and these disorderly ones are let go without discipline, the infection spreads and soon the whole body becomes diseased, infected by disorder and disloyalty. What is the next step to take? A wholehearted effort at reform, ejection of the germs that have developed in disease of the whole body. When this effort fails, then what? "Come out from among them and be ye separate." (2 Cor. 6:17) This can only apply to the body as a whole, and not to local congregations or churches.

In the former case it could only mean to "put away from you" that "disorderly", disloyal member. In the latter case, it is not "putting away", putting out, but a "coming out". In the first, the church—the loyal—puts away, acts upon an offender. In the latter, the church—the loyal—"comes out", acts OF ITSELF, but not UPON anyone. And this it is commanded to do, "Come out and be separate."

But, we are told, "there was division, schism in the body in the apostolic church but no

separation." Truly so; but don't forget what Paul TAUGHT in the scriptures just cited. "Come out and be separate", and had he lived long enough, what might have happened? At any rate, in less than 150 years after he died separation had taken place in the subapostolic church.

From these considerations, while none of us wants division and separation, it seems to us the present duty of the loyal, is made clear and plain.

### WHICH WAY?

We are all traveling for a short while in what is called time. In a short time—an hour, a day, a week, a year or longer—we shall be called from time to eternity. And our final home will depend on the direction we have been traveling here in this world. So far as our destiny is concerned, there are only two ways: one leads to life and the other to death. We are left free to choose our way, but once we have chosen it and passed over it, we must abide by the consequences. There is no getting away from them.

Sometimes we are inclined to think that a little departure from the way which leads to life will not matter, that we can get back to it any time we wish to. But that is not al-

ways true; we think it is not true at all, if we deliberately depart from the way we know to be right.

There is no end to the number of ways that men and women are following in this world; but we need to remember that, though there seem to be many ways, there are only two destinations. It does not matter how nearly some of the ways seem to correspond with the way of life, if they differ from it they will not lead us to our desired haven. No other way is just as good, no other way leads to life eternal.

It has often been said that it does not matter so much whether we take a long step or a short one, the all important point being the direction in which the step is taken. Any step taken on the wrong way must be retraced if we are ever to reach heaven. And how many men and women have made shipwreck of their lives while thinking that they would turn in time and steer the right course.

And the great hulk of persons who go wrong do not go that way in long steps; a little step aside is thought to be like a white lie. But we must not forget that there is no such thing as a white lie.

The view given us of the final judgment shows us peo-

ple rejected, not because of gross crimes committed, but because of little duties neglected. And those who were told to depart were surprised at their sentence. But the great point was that they had been on the wrong road; and the only way in which we have any right to expect to reach the desired destination is by traveling on the road which we know to be right.

There is nothing difficult or complicated about it. We are given a number of commandments and told that by doing them we shall enter into life eternal when our life on earth is past; by not doing them we fail to enter into life eternal with our Father and Savior. Men have various ideas as to what the other place is like, thinking they know more about it than the Lord has revealed to us. But no matter what they think, they must agree that a life of bliss is not found at the end of the wrong road; and that ought to be sufficient to make us avoid it.

If our destination is to the north of the place where we are, we should be foolish to start south and expect to get there. We should consider a man foolish who did that. And yet is it any more foolish to do that than for men to take the opposite road from the one marked out for reaching heav-

en? If we had the chance to go over the road the second time and correct our mistakes, we might run the risk; but we have just one chance, and if we fail, the mistake and the loss are ours, for we have been told how to go. We have no excuse for going over the wrong road and reaching the destination that all would avoid.

And we must not deceive ourselves by believing we are on the right road just because we have united with a church. That is a step in the right direction, but it is just a beginning of the journey. There is not the slightest reason for believing that all church members will obtain a heavenly mansion at the end of life. We have the word of Jesus that not everyone that saith unto him "Lord, Lord" will enter into the kingdom. The one who does the will of the Father in all things is safe, but no others.

The choosing of the right road and continuing therein until time ends for us, is the most important thing in our lives, in the life of anyone; and yet how many we see who are indifferent, even say it makes no difference to them which road they travel. What will be their idea when the final day comes, when everyone of us shall stand before the judg-



ment seat to receive for the deeds done in the body?

We are told that there is a way that seemeth right unto a man, but at the end of it is death.

No place in God's Book can we find more than one safe way mentioned, whether we search the Old or the New Testament. Isaiah said there shall be a highway called the way of holiness; and nothing unclean shall pass over it.

When we can be safe, why do we so often choose to be unsafe? Is it that we wish to have our own way in the things pertaining to the kingdom of heaven as well as in those of the earth? Sometimes it would seem so, for man refuses to follow God in the most important thing in life.

Which way are you traveling? And why? We should be able to give a reason for the faith that is in us. Who is our master, and under whose directions are we traveling? It is for each of us to say whether he will be on safe or unsafe ground. We are not compelled to take the right or the wrong road, but we must choose one or the other. May God help us to choose aright.

## NARROW MINDED

J. H. Crofford

Having heard the expression made so frequently by people about persons, whose views and convictions differed from theirs, that they were narrow minded, has caused much thought and meditation on the part of the writer.

Apparently the concensus of opinion, as we glean it is, if a person expresses an opinion or conviction, which conflicts with the doings of another, or the public in general, he is termed narrow minded, and this applies to both literal and spiritual or religious matters. Public opinion is not the standard of measure in either case, but right is the standard regardless of the number of its supporters in civil as well as religious matters. "Be sure you are right, then go ahead", is a very commendable advice, which if strictly adhered to by every person, would make this a very different world in which to live.

Only about two weeks ago, an official of the state department of education, of our state, in an address, referring to a



certain movement, said: "I was opposed to it; I don't know why, but I was opposed to it; I opposed it with all my might." That illustrates narrow-mindedness pure and simple, for he had no reasonable reason to give for his position, though his position might have been for the right, but he failed to see the right in it.

In civil matters, where things come up demanding legislation, there are always two sides to be considered, no matter how insignificant the one may be, and the persons taking the unreasonable side may be considered narrow minded, but when such matters once are passed upon by the law makers and become law, if they are right or not, it is considered narrow to oppose them. This was demonstrated during our last war when the conscientious objector refused to take up arms. Our civil laws differ from the Divine laws in that they are made by fallible men, and do not always conform to the Divine laws which gives a reasonable chance for oppositions, which opposition may not be narrow.

The Divine law not being fallible, its supporters cannot be narrow minded though they be condemned for it. Are we, as termed by the popular

churches, narrow minded because we do not acknowledge all forms of so-called baptism, Christian baptism? The Word teaches "One Lord: One being, having all executive power over us, and the only disseminator of the requirements essential to salvation." One faith. We must all believe HIM to be the only ruling power over us, and, be willing to have faith in his teachings, to be obedient to his requirements. "One baptism": The one and only way by which we can enter into his fold or service. Christ cannot be accused of being narrow minded because he has laid down the ONE plan of salvation for all times. His word is unchangeable and we to be his cannot do otherwise than to stand in defense of his word though others may call us narrow minded. It is not narrow mindedness to refrain from attending questionable places of amusement, to oppose converting churches into play houses and condemning worldliness, for His word teaches against it, if public opinion is favorable to them. "Narrow is the way", but the minds of the populace are too narrow to conceive this great TRUTH.

—Martinsburg, Pa.

## WHO IS RESPONSIBLE?

J. F. Britton

Ever since the fall of man there has been strife and controversy between truth and falsehood, light and darkness, good and evil and it has been a sinful conflict. Who is responsible for the transaction that divorced man from his creator and estranged him from the association of his God? The awful conflict, with all its painful consequences has continued through the ages, and there is a sharp and closely drawn conflict being waged today between the prince of the powers of this world and the King of Righteousness. The kingdom of darkness is in hostile array against the Kingdom of God's Son. Who is responsible? The devil assailed Jesus in the wilderness and the conflict is still on. The strife was exceedingly sinful. Was Jesus at fault? The conflict and strife continued until Jesus and multitudes of his loyal and faithful followers were put to death. Were Jesus and His Disciples the transgressors? And must the true followers of Jesus cease to hold up the banner of Christ because it does not please our modern proud bigoted leaders who have assumed the reins of our church gov-

ernment? There can be no effect without a cause. There must be some logical, some reasonable cause for all the unrest, dissatisfaction and distress that is causing much weeping and heart bleeding over the sad conditions in the Church of the Brethren today. Who is responsible for all this irreparable trouble? Are the loyal faithful members who are true to their covenanted vows with God and the church responsible? In the circular letter prepared and sent out by the Ministerial Board of Eastern Pennsylvania, and published in the Gospel Messenger, Aug. 7, 1926, the writers refer to an unfortunate incident that caused a separation in the church. Will those dear brethren tell us who was responsible for that dark and painful record? Were those responsible who were true to the teaching of Christ and the church?

There was a sad and painful strife between Moses and Aaron and Korah, Dathan and Abiram over the commandments and instructions of Jehovah. Read Numbers 15 and 16. Were Moses and Aaron responsible? Num. 16:31 tells who was at fault. Is it fair or reasonable to ask men to surrender what they believe is right? The man who is on the side of truth and right is com-

manded of God to cry aloud. Let him obey and God will take care of result. It is only presumptuous folly for man to assume to change the Holy Oracles of God. And what right has any man to assume to "think" a Divine command out of existance and "think" something else into existance in its stead which God never commanded? He is presuming to change the WORD of God which is the LAW of God. Is the law of God a toy that we can dally with as we choose?

In describing a time of "sore famine in Samaria" by reason of the corrupt administration of king Ahab, the Word says, "And it came to pass when Ahab saw Elijah that Ahab said unto him, 'Art thou he that troubleth Israel?' and he answered, 'I have not troubled Israel but thou and thy father's house in that ye have forsaken the commandments of the Lord and thou hast followed Baalim'." (1 Kings 18:17-18) Was Elijah responsible for all that suffering and distress or Ahab and his colleagues?

In the third chapter of the Acts of the Apostles we see a sinful controversy growing out of the healing of the impotent man. "Then Peter, filled with the Holy Ghost said unto them,

Ye rulers of the people and elders of Israel, if we this day be examined of the good deed done to the impotent man by what means he is made whole, Be it known to you all and to all the people of Israel that by the Name of Jesus Christ of Nazareth whom ye crucified, whom God raised from the dead, even by Him doth this man stand before you whole."

(Acts 3:8-10) Were Peter and John responsible for all that sinful hubbub and contention?

Why multiply these references? It is true as it has always been that it is the rebellious that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self willed, they are not afraid to speak evil of dignitaries. (2 Peter 2:10) Hence we have had in recent years an alarming acquisition of pride, selfishness and arrogance that is incompatible and foreign to the word of God. It has engulfed the church in a state of apostasy that serves as a hotbed from which grow discord, contention and disunion. Who is responsible for all this distress and soul disturbance? There is a psychological reason for all this upheaval and unrest. Evidently someone is responsible



and will have to pay or suffer the penalty some day.

The Bible Monitor was started in response to the many questions and appeals echoing all over the brotherhood, "What shall we do?" "What can be done to stop the awful aggression of heresy and modern liberalism?" It was launched with the view of bringing about some solution that would meet the demands involved. Through the influence and instrumentality of the Bible Monitor about 400 brethren and sisters met in conference on June 24, 1926, near Greentown, Ind. After much deliberation and discussion and amidst much sorrow and many tears, the writer believes it can truthfully be said as it is recorded in Acts 15:28 "For it seemed good to the Holy Ghost and to us," not to start a new church or to withdraw fellowship from the church of our choice, but to take a stand for a whole Christ and a full Gospel and to separate themselves from all disloyal members who do not walk worthy of their covenanted vows with their God and church. It occurs to the writer that if many of our leaders could have been in the Greentown conference and could have imbibed the Spirit that dominated in that meeting, they would be encour-

aging them and holding up their hands for the stand they have taken for Christ and His Kingdom, instead of using their time, energies and efforts in suppressive measures. Is there any logical reason why the Dunkard Brethren should be accused, abused, and suppressed for the uncompromising position they have taken against all immodesty impiety, and immorality? Who is responsible for the loss of the moral and spiritual grip and influence the church had in the world years ago? Who will dare to say that the loyal and faithful are responsible for the collapse in our practical and vital distinguishing principles? Jesus says, "Not everyone that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of My Father which is in Heaven." (Matt. 7:21)

The religion that Jesus would have his people to possess is a spiritual reality, constructive in its character, inspiring and leading up to the dwelling place of superiority and excellence. This idea is verified, "For I say unto you that except your righteousness shall exceed that of the scribes and pharisees, ye shall in no case enter into the Kingdom of Heaven." (Matt. 5:20) It is only presumptuous to say



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Lord, Lord and refuse to do what he says. "And why call ye me Lord, Lord, and do not the things which I say". (Luke 6:46).

### Who will be responsible

When we in the Judgment stand  
In that mighty company  
And the Judge shall question us  
O what shall our answers be?

—Vienna, Virginia.

## IS THE WORLD AND CHURCH GROWING BETTER?

### Part I

Mary Morris

This is a problem that is confronting many Christian people of today. This subject

has two sides to it but usually it is studied from one side only, for that reason it makes such a beautiful flowery appearance before the eyes of men, for the church, state and press have constantly before the minds of the people, we are entering that glorious age. "The brotherhood of man and the Fatherhood of God."

Really when we study this subject as most do, from a human standpoint, leaving God and his word out of the subject it does look very encouraging, but when we study it from a Biblical standpoint it has entirely a different picture.

From a human viewpoint it does look as though the world is growing better, when we look at our well equipped schools, churches, homes; then think of autos, radios, art, music, industry and what not, to bring us in a closer relationship with each other and make life more easy and comfortable in comparison to by-gone days but through these means by which God has so richly blessed this age, has it helped the church to be more spiritual or worldly?

Then we study carefully the messages to the seven churches of Asia, these church had largely the same sins that we are contending with today. To many in this age as they look

at them, think the sins in them were so small and insignificant it would not be worth mentioning and would be scarcely, if at all, considered sinful, but men do not look at churches as Christ does, or else these once flourishing churches would have never been cut off and numbered with the forgotten dead. Study carefully the message to the Thyatira church. You will notice her last works were more than the first. (Rev. 2:19)

When we see our well equipped churches today, Sunday schools with trained teachers, charts, maps, what not? Christ perhaps will say as he did to this church your last works are more than the first but with all her works she fell with the others, and was numbered among the doomed. Therefore a voice comes up from the grave of buried cities, churches and individuals, full of warning and instruction. The world would do well to take heed to that voice as the voice of God teaching the solemn truth, that a like fate hangs over all nations, churches and individuals that forget God. Naming as millions do the name of Christ, without departing from iniquity, there is another warning voice that comes to us all. It is not from

the desolate regions of paganism, but from churches where once the religion of Jesus existed, in its purity proving to us that some of God's most fearful judgments begin at his house. (1 Peter 4:1') This church proves to us that works alone wont save us.

According to James 2:14-19 it requires both faith and works. Have we separated them? No wonder Christ said, "Will he find faith on the earth when he comes". (Luke 18:18) Another betterment in the eyes of men is the increase of knowledge. Just the very thing Daniel had prophesied ages ago. (Dan. 12:3) "Many shall run to and fro, and knowledge shall be increased". Our educational system today is making this a present day god. Education is all right in its place if it is not over emphasized but the Holy Spirit who inspired our great men of the past is put to the back ground. Education has so elevated man, till he does not feel the need of the Holy Spirit, man even feels through his intelligence he will some day be able to bring in the golden age, when men will no longer be sinners, but all will be peace and harmony on the earth. Oh, weak man! With such a faith when God has

had millions of people on this earth long before our feet ever trod this soil. "Even the Jesus who were his chosen people and never did he bestow such honor upon them, why should he to us. Gentiles who are only a grafted branch into the olive tree or Jewish church, especially when so many will not obey his word and have him rule their lives. Church federation is coming and coming fast.

This increase of knowledge most of us must admit has been abused. Instead of helping us to see more clearly God's plan of redemption, and help us to interpret scripture more correctly, to find out what really is required of us in order to be saved. Thousands have taken this saving gospel and converted it into a social gospel as if this as well as works alone in the Thyatira church is sufficient to gain eternal life.

Better environment is good in its place but will never answer for the grand old doctrines of grace which are the means of attaining unto righteousness. If social reform would been sufficient in past ages, then it would not have been necessary for God to send John the Baptist to deliver that fiery message, "repent for the kingdom of heaven is at

hand." If God needed cultural men alone to deliver that message he could have found them in the sandhedrine but Jesus the great master teacher always used the simple things in life to teach men the need of humility. The poet has said:

"Humility, which is that love sweet root,  
From which all Christian graces shoot."

Culture, refinement, etc., are very fine to build up popular society, but we must remember satan is very subtle. What these things can do to make society better may on the other hand make the church worse.

We must not forget that from many of the large colleges is where evolution, unbelief, higher criticism, etc., are taught, undermining the faith of many. In Rev. ch. 8, v. 10, we have a star falling from heaven burning as it were a lamp. Stars in Rev., ch. 1 are represented as the angel of churches. This eminent star, no doubt was at one time lit with the heavenly light of the gospel, but when ministers are not sending forth the true gospel they become smoked and dimmed by the doctrines of men, until verse 11 tells us what happens. Many men died because these spiritual waters were embittered.

Unbelief, that awful sin, that cut off the Jew in Romans 11. Paul also warns the Gen-



tiles when he said, "don't you Gentiles boast, if God spared not the natural branches, take heed lest he also spare not thee."

Is Protestantism about ready to fall? Changing its belief and creed every few years. Will God's Spirit always strive with such a fickle minded people? Are we not reminded by Christ's own works? A storm shall come to test our spiritual house, to see how strong it shall be, where the rains and floods beat against that house. What are these floods spoken of by Christ? Christ gave John the Revelator, a vivid picture in Rev. 12:15-16, "And the serpent cast out of his mouth water as a flood after the woman (or apostate church) that he might cause her to be carried away of the flood, and the earth helped the woman and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth." The woman represents the church, you will notice the earth and the woman drank in the flood.

The flood of worldliness, pleasure, unbelief, etc., anything that will cause the church to become friendly

with the world, for the world shall be Christianized, but the gainer shall be the world and the loser shall be the church.

These may be sent to test our faith as you will see in article 2, to know if our feet are planted on the solid rock or on the sand.

(To Be Continued)

—Mishauaha, Ind.

### AT GOSHEN, IND.

In Nov. 30, 1926, those interested met at the home of Bro. John Wallace. Elder Sherman Kendal of Bennets Switch, Ind., was present and helped organize a local congregation of the Dunkard Brethren church. At present there is one Elder, one Minister, several Deacons and a good congregation in the organization, which is growing rapidly.

The use of a building owned by another denomination was obtained, and meetings are held every Sunday, in the morning Sunday school and preaching, and in the evening preaching.

We feel that the Master has wonderfully blessed the efforts made in his name at this place.

GLENN CRIPE, Clerk,  
Goshen, Indiana.



Some of our interested "Monitor" readers want the paper to be made a weekly and suggest the price be increased and that each subscriber donate the paper to one or two others to make this possible.

Then too, some are thinking along the line of a printing press of our own, and suggest all who can do so, give \$5, \$10 or more for this purpose.

One brother thinks we ought to be awake, and push our cause, for the enemy is hard at work and the world is dying for the whole gospel teaching.

We shall be glad to hear from others along these lines. What have you to say?

---

Dear Bro. Kesler:

Just a line to let you know I think the Monitor is one of the best papers ever published, or I think so. It suits me the best. Every piece is founded on the Bible and gospel truth. I do enjoy reading it so much. can't hardly wait till it comes. Hope and pray that we may keep close to the teaching of the dear Savior and not mingle with the foolish fashions of this sinful world. Wishing you a long life in your publication.

Your sister in Christ.

B. E. Kesler,  
Poplar Bluff, Mo.

Dear Bro.:

Since our report as appeared in Bible Monitor of December 1, two have signed the covenant with us. On December 18th we, the members of the Dunkard Brethren enjoyed a very Spiritual communion. Visiting brethren were from Eldorado, O., and Plevana, Ind. Bro. D. W. Hostetler officiated. Twenty brethren and sisters enjoyed a very Spiritual feast indeed.

December 26th our children gave a very appropriate Christmas program of songs and readings.

Gladys Miller,  
2826 Pitt St.,  
Anderson, Ind.

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### BEWARE!

Beware of one who calls himself A. J. Hilligass, and passes himself as a brother and a representative of Henry Ford ostensibly looking for mineral land, coal, silver, lead, gold, etc., but in reality looking for your credulity and your dollars to get around over the country.

He hails from Berlin, Pa., where he owns a coal mine and a fine city block—so he says. He tells a story of how the Standard Oil Co. is seeking to take his life and running him down by an auto.

Don't Forget to Read the Bible.

## Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

**Motto: READ, THINK, ACT**

### OUR MONTHLY TEXT

\* \* \* \* \*

\* God, who at sundry \*  
 \* times and in divers man \*  
 \* ners spake in time past \*  
 \* unto the prophets, hath in \*  
 \* these last days spoke unto \*  
 \* us by his Son. (Heb. 1:1, \*  
 \* 2a) \*

\* \* \* \* \*

For comments and references see  
 Bible Monitor for March 15 and April  
 1, 1926, "And God spake all these  
 words."

### Daily Readings

#### FEBRUARY

1. Tue.—Heb. 5, 6
2. Wed.—Heb. 7, 8
3. Thu.—Heb. 9
4. Fri.—Heb. 10
5. Sat.—Heb. 11
6. Sun.—Matt. 25:14-30; 2  
 Cor. 9:6-15; Psa. 24:1; 1  
 Cor. 10:26
7. Mon.—Heb. 12
8. Tue.—Heb. 13
9. Wed.—1 Pet. 1
10. Thu.—1 Pet. 2, 3
11. Fri.—1 Pet. 4, 5
12. Sat.—2 Pet. 1, 2
13. Sun.—Eph. 5:25-6:4; 1  
 Cor. 13:1-7
14. Mon.—2 Pet. 3

15. Tue.—1 Jno. 1, 2
16. Wed.—1 John 3, 4
17. Thu.—1 Jno. 5
18. Fri.—2 and 3 Jno.
19. Sat.—Jude
20. Sun.—Matt. 5:13-16; Acts  
 2:43-47; Eph. 3:14-21
21. Mon.—1 Sam. 1
22. Tue.—1 Sam. 2
23. Wed.—1 Sam. 3, 4
24. Thu.—1 Sam. 5, 6
25. Fri.—1 Sam 7, 8
26. Sat.—1 Sam. 9
27. Sun.—Gal. 5:13-25; Eph.  
 6:10-20
28. Mon.—1 Sam. 10

### The Church at Ephesus.

The church at Ephesus was founded by Paul on his third and last missionary journey, as recorded in the book of Acts. (18:27-21:17). Already there were disciples at this place, but they had been imperfectly instructed, not even knowinig of the Holy Spirit. Paul spent three years with them. Though he met with opposition the work was a success. Converts

gave evidence of thorough conversion.

His farewell meeting with the Ephesian elders, as he was on his way to Jerusalem (Acts 20:17-28), gives evidence of his great love for the members of that church and his interest in their spiritual welfare. And this love and interest is further manifested in the letter which he wrote to them later. He commends them for their love and faith. There is none of that sharp reproof that we find in his first letter to the Corinthians. But he gives them good counsel. The epistle is both doctrinal and practical. He holds forth the doctrine of salvation by grace, but does not fail to emphasize the importance of good works. He gives directions as to the Christian's walk and talk, his deeds and his words. He gives counsel to children and to fathers, to wives and to husbands, to servants and to masters; and closes with an exhortation to "put on the whole armor of God".

I think we may safely presume that at the time this letter was written the Ephesian church was in a healthy spiritual condition, in good working order, and maintaining a high standard of Christian living.

Some thirty-five or forty years later this church receiv-

ed another letter, this time from the Lord Jesus himself, through his representation. At this time there were yet some things that were commendable; but on the other hand there was occasion for rebuke—they had left their first love and were called upon to repent. Sad to think that a church which had enjoyed the advantages that the Ephesian church had enjoyed should so soon apostatize. And as we look about us today do we see any churches that a few years ago were in good order, maintaining high standards, elders ruling well and members walking separate from the world and letting their light shine—but later began drifting, became lax in discipline and finally became caught in the wild wave of worldliness, until it is evident that like the Ephesian church they have left their first love, fallen from the higher plane on which they had been standing and are in need of repentance? If so, let us take warning. God save us from apostasy.

### **Ephesians — A Written Exercise.**

(Optional)

1. Give reference (chapter and verse) to one or more passages showing that Paul wrote



this epistle in prison.

2. Give reference to where the church is likened (a) to a body; (b) to a building.

3. (a) Quote three passages (not necessarily complete verses) referring to the believers' walk; (b) to his talk.

4. Copy any choice text not already referred to.

5. Any remarks on the epistle as a whole and what the reading of it has done for you.

### **The Pastoral Epistles — First and Second Timothy and Titus.**

**FIRST TIMOTHY.** — "It is generally admitted that the First Epistle to Timothy was written during the interval between Paul's first and second imprisonments at Rome (about A. D. 65 or 66), while he was either at Laodicea or Athens, as it is supposed, and while Timothy was at Ephesus (ch. 1:3).

"The purpose of this epistle was not to correct or reprove Timothy, for he appears to have been without a blemish; but it was to instruct him in the important duties now devolving upon him as an overseer of churches, that he might govern them to the best effect; that he might instruct the old and the young, men and women, husbands and wives, bish-

ops and deacons, their wives and children.

"TITUS, although not mentioned in the Acts of the Apostles, was evidently present at the conference at Jerusalem concerning the question of Gentile circumcision. (Comp. Acts 15:1-6 with Gal. 2:1-4).

"He was evidently converted to the Christian faith under the ministry of Paul, since he calls him his 'own son' after the common faith' (ch. 1:4).

"Titus was, at the time of the writing of this epistle, in Crete, a large island in the Mediterranean Sea, south of the Aegean.

"It is not known how or when the Gospel was first published in the island. Some suppose it was first carried there by Jews who attended the great Pentecost at Jerusalem, where they heard Peter and the other apostles preach. (See Acts 2:11) \* \* \* It is evident that Titus was a bishop \* \* \*

"It is most generally thought that this chapter was written about the same time or soon after the First Epistle to Timothy was written.

"THE SECOND EPISTLE of PAUL to TIMOTHY was written from Rome during his second, or at least the latter

part of his imprisonment there, a short time before his martyrdom (ch. 4:6), which most likely occurred in A. D. 68.

"The object of Paul's writing a second epistle to Timothy was (1) to inform him that he greatly desired to see him before his departure from this life (ch. 1:4). (2) To exhort him to faithfulness, perseverance and steadfastness in reference to the Gospel doctrine committed to his trust (ch. 1:6-14; ch. 2) (3) To foretell the great wickedness that should come in the last days (ch. 3:1-8). (4) To give him his final charge (ch. 4:1-5).

"Evidently this epistle, as well as the first, was addressed to Timothy while he was at Ephesus.

"The pastoral instructions contained in Paul's epistles to Timothy and Titus are so general that ministers and church workers of all ages can have recourse to them, and draw from them safe and well adapted counsel to meet the wants of their particular ages, situations and conditions."—Teeter's New Testament Commentary.

Paul's second letter to Timothy is of special interest as being perhaps the last of his epistles his farewell message to his "dearly beloved son" (2

Tim. 1:2), his "own son in the faith" (1 Tim. 1:2).

## WINE OR GRAPE JUICE, WHICH?

J. G. Mock

We speak of symbols. Christ used symbolis to represent greater things. He used wine to represent his spilt blood. Wine is the most suitable of anything that we have to represent his blood. In color, in Spirit and it is the fruit of the vine. (John 10:7) In strength it is spirit. Christ's blood gives strength and spirit in the spiritual life. Except ye drink his blood ye have no life in you. (John 6:53) Grape juice is no wine. It must go through fermentation to possess the spirit, and besides grape juice is not pure. It must get rid of the impurities by going through fermentation (Smith B. D.), thereby representing the pure blood of Christ. Man must be changed in heart to have the spirit of Christ (or Holy Spirit). As the grape juice must be changed to spirit so must man's mind be changed or born of the spirit. Christ's body while here on earth was earthly the same as our bodies are. But it had to be changed to a spiritual body without

putrefaction. As a symbol it is figurative of Christ's life and blood. Nothing else can answer.

What harm can unfirmented wine do in communion service?

If firmented wine was instituted by Christ then no other will answer. Those that use the unfirmented wine do not drink the blood of Christ, but lose the efficacy of the communion. Thereby becoming weak and sickly in the spiritual life. We want to follow Christ's teaching. Did Christ use the unfirmented grape juice. We answer no. But the firmented wine. First because unfirmented grape juice is no wine in the true sense. Second, all wines were firmented, even new wine (Acts 2:13) was intoxicating. Third, Christ instituted the communion the first week in April, fully seven months after the wine season. Hence the probability of firmented wine in that semitropical climate. No man having drunk old wine straightway desireth the new for he sayeth the old is better. (Luke 5:37-39).

The first mention we have of wine is in the case of Noah and that was firmented. (Gen. 9:21-24) There is no scriptural

excuse for using unfirmented wine in the communion service. We know that it is argued that the use of wine in communion might lead some one to form an appetite for strong drink. It might be so with the unconverted, but the unconverted are not to be partakers of the communion, and if they partake they are still unconverted.

Jesus says if ye love me ye will keep my commandments. The power of God is in his word. Let us earnestly contend for the faith once delivered to the saints. (Jude 3) For in the old time there were men who crept in and changed and turned things wrong. (Jude 4) Let us stand up for the Gospel as given us by Christ and his followers and obey its teaching.

—Martinsburg, Pa.

If you are delinquent, your paper will stop with this issue. Our list is growing but your name dropped will lessen it. So come along with renewal. We should very much regret to part company, but this must be unless you send in the needful so we can continue your name among our large list of interested readers.



Sinking Springs, Pa.,

Dec. 28, 1926.

A meeting at the home of sister Alma Meade, Spring Grove, Pa., on December 19, was well attended and good interest manifested.

We have at present ten charter members and aim to build a meeting house soon.

We have services again January 16, morning and evening, in charge of elder Jacob Miller of Mechanicsburg.

May God's blessing be upon the work and workers everywhere.

Your sister in the faith,

Alma Meade,

566 Penn. Ave.

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## GOD CANNOT LIE

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Joseph Swihart

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"And God said, let us make man in our image after our likeness and let them have dominion over the fish of the sea and over the fowl of the air and over the cattle and over all the earth and over every creeping thing that creepeth upon the earth." (Gen. 1:26) Some say man has sprung from the lower elements of the

earth, possibly from the family to which belong the ape, the monkey and baboon. Has God made any difference between man and the lower animals? Let us see. "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul." (Gen. 2:7) In the creation of man there is something which we call the soul, that which never dies, but lives on and on through eternity. "And fear not them which kill the body but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell." (Matt. 10:28) To believe that man originated from some species of animal is to deny God's word. Oh, how foolish, how unwise and ungodly to harbor such thoughts in our poor hearts much less to advocate it before the public. Man is possessed of a soul, the spiritual, rational, immortal substance in man which distinguishes him from all else created.

Why believe that God has created the monkey and disbelieve that he created man? Is that good reasoning since the

Bible speaks so plain? "And the Lord God planted a garden eastward in Eden and there he put the man who he had formed." (Gen. 2:8) Think of God placing monkeys in that beautiful garden, giving them a special charge! Think of monkeys sewing fig leaves together making aprons to hide their nakedness! Then to think of men in the Brethren church on the Mission Board advocating that God never made man! Is it any wonder that some men in the world have so little brains, if it be true that man has come from the monkey or the poor, ignorant ape?

It would seem to us if present justice was given such men would be driven to the field, like Nebuchadnezzar and made to eat grass as the ox, or like the dumb ass tied in the stall and fed straw until they are willing to cry unto their God and confess that man is the work of God's own hand.

Let us be wise men and take God at his word.

—Chief, Michigan

## TOBACCO USING

L. I. Moss

A good many have been asking me what the Dunkard Brethren were going to do about the tobacco question? I will just drop a few thoughts to try and help those who may have formed this habit, answer it themselves.

First, I think their own conscience bothers them, is why they ask the question.

Most all admit it is only a dirty, filthy habit. Juts read 1 John 2:15-17. Surely this is a habit which is purely a lust of the flesh. These lusts are not of the Father, but of the world. Just read Gal. 5:24.

The apostle says they that are of Christ Jesus, have crucified the flesh with the passions and lusts thereof.

Now as this tobacco habit is only a lust of the flesh, you must crucify the habit, if you want to be a follower of Christ.

It is true many folks find it a hard habit to quit, and it may be impossible in their own strength, but I am con-

vinced if a person will ask God in faith believing, to give them strength to overcome, God can make it possible.

Anyway who is it wants to admit they have not will power enough to overcome such a dirty, harmful habit. (Jas. 1:21)

If we want to be a follower of Christ, let us follow him, he is our example.

I am sure no tobacco user would say Jesus gave them an example, as a tobacco user.

—Fayette, Ohio

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## TWO VERY FINE ARTICLES

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James L. Switzer

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L. I. Moss and J. F. Britton have two of the most sensible and convincing articles in the last Monitor that I have read for a long time; especially the first should be kept standing in the paper.. It is absolutely unanswerable. Such articles will ring in the ears of every lover of our Saviour and tingle in the ears of departed virtue. Yes: "Why? why? why?"

Any advantage in it? Any

increase of virtue? Are you getting any nearer to heaven by it? Does it strengthen your stock of grace? Are you honoring God and your meek and lowly Saviour? Please tell us why? How? Perhaps others may take a notion to glorify him that way too!

Which way are you traveling? Up or down? Is it easier going down hill? Yes. But what is at the bottom?

Let Bro. Britton tell you. Read the two articles over and over; and when you get through take time to turn around and tell me the great advantages of departing from the pathway of our Lord and Saviour Jesus Christ?

The great disadvantage of disavowing your baptismal vow.

The great advantage of taking up the cross of Jesus and then laying it down! We want to know.

If you never made a vow at your baptism, unto what then were you baptized?

—Carterville, Mo.



# BIBLE MONITOR

VOL. V.

February 1, 1927.

NO. 3

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and  
Scriptural in practice.

OUR WATCH WORD—Go into all the  
world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## THE PURITY OF THE CHURCH

Our minds have been so engrossed during the past decade or more, and our efforts so wholly given to securing numbers regardless of the methods used or the manner in which it has been done, that we seem, largely, to have overlooked the quality of the new recruits or of the old ranks. In conversation with a young minister not so long ago, he said, with apparent approval, that "the idea of our modern evangelists is to win souls for Christ and get them into the church, and then convert them". We were made to wonder if this is really true. If so, then need we wonder why so much worldliness and impurity has gotten into the church and causing her once beautiful robe of righteousness and her garments of spotless purity to be trailing in the dust of impurity and the mire of unrighteousness?

Then the questions arises as

to what we should do or what efforts we should put forth to preserve the purity and holiness of the church? We are told to "follow peace and holiness with all men without which no man shall see the Lord." It may seem a sad comment upon our professed Christianity to say that any of our time and effort should be spent in endeavors to preserve the purity of those who profess to be God's children. This profession of itself should be sufficient evidence of such purity.

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Before answering this question too hurriedly, it may be well to ask, what would Jesus do? or rather what did Jesus do? Then too we may inquire in what does this purity consist, or in what does it not consist? Perhaps we had best answer the two last questions first. To these we may say it consists in cleansing. "Now ye are clean thru the words I have spoken unto you", said Jesus.

"That he might sanctify and cleanse it," the church, "with the washing of water by the word", and "if we confess our sins, he is faithful and just to forgive our sins and to cleanse us from all unrighteousness". Then it does not consist in uncleanness or in unrighteousness.

It consists in purity of heart or soul. "Seeing ye have purified your souls in obeying the truth . . . see that ye love one another with a pure heart fervently", and "keep thyself pure," and "whom I serve with a pure conscience."

And "he that hath this hope in him purifieth himself even as he is pure", and "blessed are the pure in heart," and "call on the Lord out of a pure heart". Then this purity does not consist in an impure heart or soul.

This purity also consists in sanctification holiness and righteousness. "Sanctify them thru thy truth". And this is the will of God even your sanctification". And "he hath perfected forever them that are sanctified". "Be ye holy for I am holy," and "follow peace and holiness with all men". And "we should be holy and without blame, and "so be ye holy in all conversation".

"The eyes of the Lord are over the righteous," and "if

ye know that he is righteous ye know that every one that doeth righteousness is righteous."

Then this purity does not consist in unrighteousness nor in unholiness. These scriptures tell us of what this purity consists and how attained.

And so, seeing in what the purity of the church consists, in part at least, we may now consider what would Jesus do or rather, what did he do?

In the first place he taught this purity. "Verily, I say unto you except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." Of course it will be understood that sanctification, righteousness and holiness are comparative terms, and represent a state or condition attained and maintained by right living. Now that we may get Jesus' idea or teaching on the subject, just read the "sermon on the mount", especially the beatitudes (Matt. 5.)

Not only did Jesus teach this purity of heart and life, he lived it.

"No guile was found in his mouth." "He spoke as never man spake". "Being reviled, he reviled not again." "Ye were redeemed with precious blood, as of a lamb without

blemish and without spot." He taught it, he lived it and finally, he gave himself for it. "Christ loved the church and gave himself for it, that he might sanctify and cleanse it by the washing of water by the word, that he might present it unto himself a glorious church not having spot or wrinkle or should be holy and without blemish." What a wonderful picture of that part of professed Christianity that Jesus will some day take unto himself as his spiritual bride!

Returning to our former question, what should we do to preserve the purity of the church? we suggest, that Jesus' example would be a fine way to do it if followed by us. Suppose we try it out once, teach it, live it and, if need be, lay down our life for it. "We ought to lay down our lives for the brethren" and "if ye suffer for righteousness' sake blessed are ye".

Too many folks mistake zeal for purity. "After the strictest sect of our religion I lived a Pharisee," said Paul, but at the same time his heart was bent on the persecution of the best people of his day. And some of our day seem ready to "cast out of the synagogue" some of the best people we have. Especially so, if we oppose or fail to cooperate in the

varied programs, that must, at all cost, be "put over." These programs may consist of games, plays, suppers, dances, dramatic or ludicrous performances, banquets, revelry and so on, but which the folks "eat and drink and rise up to play, but they must be "put over". If purity of heart and soul can be attained thru such conduct we are ready to confess we are a stranger to such purity.

Of one thing we may be sure, neither Jesus, the apostles, nor the holy brethren of the past, ever participated in such things, much less did they try to teach or to engage in such things as a means of soul culture or heart purity. Such things "are of the world and the world shall pass away" and these lusts of the flesh will pass away with it.

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### FOR OR AGAINST

People sometimes ask whether there is not some middle ground, some place where one can take a stand and not be so strong for the Christian religion as the New Testament teaches.

The very fact that the question is asked shows that those asking it are in doubt as to their course, and want man to confirm them in their chosen



way. No one who has the interest of the kingdom at heart will make the way harder than is necessary, nor will one make the way easier than the words of our Master state.

Our belief is that there is no middle ground, that the teaching of the New Testament was given for the guidance of all who wish to make sure of heaven. But at the same time we do not wish to add one non-essential; for we are no more warranted in adding to than we are in taking from the instructions we have been given for our guidance through this world and up to heaven. Our desire is to win as many as possible to the safe way. We strive to be Christlike, not Pharisaic, in what directions we give.

There is great difference in the way instruction is given. At times it seems that the one professing to try to lead men to Christ uses ways that are better calculated to repel them. The way is easy and the burden is light to those who have given their hearts and lives into the Master's keeping. But he whose heart is in the world, who thinks more of what he gives up than of what he gains by accepting Christ, will not find the way easy, and the burden will gall. It is only love that makes the burden

light. And Jesus gave us a rule by which we may know who loves him, when he said that the one who does his commandments is the one who love him. If we turn the statement around it will read, that the one who does not do his commandments does not love him.

But the one who seeks to bring his brother to Christ must always show his love. His whole bearing must be calculated to attract. He must so lift up the Savior before men that they will be drawn to him. Our Teacher showed in his work among men the best way of meeting and winning all kinds of persons. He was and will ever remain the Master Teacher. Men change his words and his ways, but they have never given us as good as what they wish us to discard, and they never will, for man's wisdom is not as that of God.

There is no middle ground: we are for Christ and what he commanded or we are against him and his teaching. We may be unwise in our ways of presenting him to the people, but we cannot be too much in earnest, cannot follow too closely in his footsteps. If we would but apprehend Christ as Paul did, our lives would be very often greatly different and better than they are. Beware of getting the idea that you can

do too much for your Savior. What does the little we can do for him or give to him amount to in comparison with what he has done for us, has given to us, and the still greater reward that he has in reserve for us if we but prove faithful in our high calling?

Oftentimes we think that our little affairs of earth are of importance, and they are from the physical standpoint. But how small they seem when compared with the things of eternity! How poor and mean earthly wealth appears when we compare it with the heavenly riches! And how infinitely short are the years of our sojourn on the earth in comparison with the eternity which we shall spend with Jesus at the right hand of the Father if we but prove true to our calling and profession during our life on earth! We cannot have our treasure on earth and in heaven.

In the war between good and evil there is no neutral zone, there is no standing aloof and refusing to enlist; we, everyone and all of us, are for Christ or against him. If we are not actively for him, we are against him; and the stake is the greatest possible, being nothing less than salvation and eternal happiness or condemnation and eternal misery. How can we hesitate to

choose when the issue is so important and our time is so short and uncertain?

There is an increasing number, even among those professing to believe in and follow Christ, who regard the matter with apparent indifference. They do not believe it is necessary to come out and be separate, to have anything but a worldly view of life and its occupations and recreations. They join in businesses that are not Christian, and they are often the life of amusements whose tendency is debasing, of the devil. If Christ is our God, let us follow him, and if the world and its pleasures are our god, may the Lord have mercy upon us, for we are indeed undone. Are we for or against?

## IS THE WORLD AND THE CHURCH GROWING BETTER?

### Part II.

Mary Morris

Is the church growing better? In the previous article we closed with the thought that the storms or floods would come, and how the woman (or apostate church) would be carried away with the flood. (1st) Let us give you an illustration of some of the sins in this church age, from Prov,

30:18-19. There are three things too wonderful for me, yea, four which I know not. The way of the eagle in the air, the way of a ship in the midst of the sea, the way of a serpent on the rock, and the way of a man with a maid.

Here are four phrases which fit into this church age. The 7 churches of Asia were typical of all the churches from Christ first to his second coming. Peragmos was called the worldly church. Thyatira, the corrupt church, and Sardis the spiritually dead church, usually these three go together. The churches today who tolerate worldliness usually have corruptness followed by spiritual deadness. (1st) The church sprang from the ship for Christ preached some of his greatest sermons from the ship or near the sea shore. He was constantly giving object lessons of how the ship should represent the church, and how the disciples should be fishers of men (Luke 5:4-7) and how this multitude of fishes will be a type in the last days of this church age when folks by the thousands shall enter our churches with no fixed resolutions full of worldliness, and man made principles, until the ship (or church) is about to sink, tossed to and fro by ev-

we can see the ship (or church) out in the midst of the sea, battling as Christ said every wind and doctrine until "the winds and the storms, until the very foundation upon which the church was built will be shaken."

The doctrine concerning his divinity, the atonement, and second coming, etc. How many will be ship wrecked during this great storm period God only knows. (2nd clause) The way of the eagle in air. When we see conditions as they really are, we wonder if the church is flying upward or downward too near the earth.

A few years ago she seemed to be soaring high in her Christian living. She practiced what she preached, and lived up to the principles she taught. She believed in missions, saving souls, lent a helping hand to the poor, to the sick, to the stranger whenever help was needed, never thinking of pay for her service, but times have changed.

The Literary Digest, April number, gave the vast figures spent for church expenditures in 1925, \$648,000,000, over one million dollars daily, small churches as Church of Brethren, etc., were not mentioned. Also the Jews gift to Palestine for education and charity. A large per cent of this large sum



was spent on church buildings, paid choirs, salaried pastors, church programs. Is God pleased with such a waste of expenditure and the world not saved?

Truly we can say we are living in the day when Ezek. ch. 33:30-33 prophesied about the big church choir when they said, "come, I pray you and hear what is the word that cometh forth from the Lord, and they come unto thee as the people cometh and they set before thee as my people and they hear thy words but they will not do them for with their mouth they show much love, but their heart goeth after their covetousness."

(V. 32) "And lo thou art unto them as a very lovely song of one that hath a very pleasant voice, and can play well on an instrument: for they hear thy words; but they do them not." (v. 33) "And when this cometh to pass (lo it will come) then shall they know that a prophet hath been among them." You will notice he said (lo it will come) is in formthesis when the prophet wrote this it was no doubt intended for a far off day. here we are living in the midst of this prophecy.

Singing a lovely song or playing well on an instrument may not be sinful since God had given a voice and talent

for music, if it is used in the proper way and place, but church choirs here are condemned for two reasons, 1st, because "they hear the words of Lord but do them not" (2) The heart goes out after its covetousness for honor and praise of men, and a money making scheme. In many incidents it is more for this purpose than for the glory of God and the upbuilding of his church.

Many of the Master's commands are very distasteful to flesh and blood but were placed in his Holy word, perhaps as the tree in Garden of Eden to test our obedience.

May we live close to our Bibles that we may not be guilty before God to help fulfill the prophecies concerning the apostacy of this age and that we may be able to stand the test that shall yet come to try every true child of God. (3rd clause) Serpent on the rock. When Christ founded his church he said: "Upon this rock I will build my church", but satan is constantly imitating God. He does not want to stay where the curse placed him on the sand or dust of the earth, but he wants to rise. His curse was the earth. You will notice this phrase, "he is on the rock". He gradually makes his inroads in a church

and where he is not driven out he finally gains entrance and is there to stay. Peragmos was called the worldly church. He had in that church a seat. (Rev. 2:13) Whenever he is allowed to enter he will be so subtle to promote error and yet make it look so good that many will be deceived by his blasphemous claims.

He entered that beautiful temple at Jer. Even Christ had a real task to drive him out, and it is just as big a job today as it was then, only too few want to take the responsibility of this big task (Ezek. 5-11) "Because thou hast defiled my sanctuary with all thy detestable things and with all their abominations therefore will I also diminish thee neither shall mine eye spare, neither will I have any pity", when we see how God is shaking the earth with tornadoes, earthquakes, etc. must we be as Isaiah said in ch. 26:9, "for when thy judgments are in the earth the inhabitants of the world will learn righteousness." What are some of these detestable things? Study carefully the rise and downfall of nations, the one great sin was always, eating and drinking. This was the condition before the flood. (Luke 17:26-30) This was the same condition at the time of destruction of Sodom

and Gomorah, all down the ages it seems feasting has been more popular than fasting and prayer, and in many localities churches are more of a community center for clubs, entertainments and dare I say a restaurant than a church. Have we betrayed its name? For Christ said, "my house shall be a house of prayer, but ye have made it a house of merchandise."

How unlawful money is earned along these lines for the Lord's work. And yet many think they are doing the Lord's work when they perhaps are only helping to promote satan's designs while he has his seat in Christ's church. You may say how can satan be on the rock, when Christ represents the rock. We have the visible and the invisible church walking side by side, the wheat and the tares in one field. Satan interested right in the church where Christ's interests are, and the Lord of the harvest must be the one who can separate. Christ said, "don't pull up the tares lest ye root up also the wheat." This parable gives us a description of the two on the rock. Both the sower of good seed and the sower of evil. Article 3 will try to help solve this problem.

(To Be Continued)

—Mishauaka, Ind.

## THE STABILITY OF GOD

J. F. Britton

“Jesus Christ the same yesterday and today and tomorrow”. (Heb. 13:8) This text implies the stability of God, who is unchangeable, “with whom is no variableness, neither shadow of turning”. (Jas. 1:17) The copulative in the text of this article connects the past, the present, and the future. Hence the declarations and purposes are sable and irrevocable. Jesus said, “Heaven and earth shall pass away but my words shall not pass away”. (Matt. 24:35) This text alone verifies the stability of God; but the Bible and the created universe abound with eternal truths of the stability of Jehovah. Why then should finite man, in all his limitations and inabilities, assume to change the decrees and judgments of the Lord?

In David's wonderful vision of God, in all his power, purity and glory, he says, “The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the

judgments of the Lord are true and righteous together. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward”. (Ps. 19:7-11) It would only be folly for man, with all of his boasted advancements, to add, improve or expand upon the unbounded wisdom of the Great Creator of this vast universe.

Paul recognized the stability of God when he wrote, “For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward: How shall we escape, if we neglect so great salvation: which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him”. (Heb. 2:2, 3) “Now these things were our examples, to the intent, we should not lust after evil things, as they also lusted”. In 1 Cor. 10:7th to 10th verses, we have a very positive prohibitory exposition against idolatry, immorality, and ingratitude. The 11th verse reads as follows: “Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world



are come". And as Israel incurred the displeasure of the Lord by ungodliness and hardness of heart—"So we see that they could not enter in because of unbelief" (Heb. 3:19)—is it wise or reasonable to suppose that God will not demand obedience, consecration and holiness of those who profess to be his followers in these days of modernisms?

In the consideration of the stability of God, it will be wise to note his wisdom and infallibility, his majesty and glory, and then to consider his sovereign and eternal domain. God speaks of his own authority, and it is done. He commands the wind and storms, and they obey him. God directs the sun, moon, and stars in their various spheres, and they continue. And, too, God illuminates the world with the lightnings, and shakes the earth with the thunder. And from a point of time, God is from everlasting to everlasting, self-existent, being, with whom is no variableness, neither shadow of turning". (Jas. 1:17) And in speaking of himself, God says, "I am Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty". (Rev. 1:8)

It is no wonder that Job laid his hand upon his mouth when he was brought face to face

with Jehovah, and was confronted with that burning challenge. "Moreover the Lord answered Job, and said, shall he that contendeth with the Almighty instruct him? He that reproveth God, let him answer it. Then Job answered the Lord, and said, Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice, but I will proceed no further. Then answered the Lord unto Job out of the whirlwind, and said, Gird up thy loins now like a man: I will demand of thee and declare thou unto me. Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous? Hast thou an arm like God? or canst thou thunder with a voice like him? Deck thyself now with majesty and excellency; and array thyself with glory and beauty". (Job. 40:1-10) In this wonderful contest, we have contrasted, man in his depravity, deficiency, and limitations, with the stability and majesty of his Creator.

We hear a great deal about the transition through which the church is passing in these latter days, and our modern leaders say that the church must adapt herself to modern conditions. What an awful-re-

flection upon the wisdom and stability of God! Has the Gospel of Christ ceased to be a "power of God unto salvation"? And shall the church compromise with the world, in order to have a place in the world? Or should the church, with the truth, the word of God, go forth and meet present day conditions as Jesus met Nicodemus, saying, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he can not enter into the kingdom of God." (Jno. 3:5) The church is not an organization of civic righteousness and social regeneration, but God's ordained agency in the world to call men from darkness unto light, and from the servitude of satan into the glorious service of God's kingdom of love and grace. It's only a modern delusion and a subversion to contend that the church must embrace modern methods and services that are at variance with the teaching of the Gospel—and a reflection upon the wisdom and stability of God. "For they that are after the flesh do mind the things of the flesh; but they that are after Spirit the things of the Spirit". (Rom. 8:5) "And he that sent me is with me; the Father hath not left me alone; for I do always those things

that please him". (Jno. 8:29) "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus". (Rom. 8:38-39) These three last texts are the Christian's guarantee, so, brethren and sisters in the Lord, don't be discouraged. "The Lord is not slack concerning his promise, as some men count slackness". (2 Pet. 3:9) God's power and stability have not failed, bless His Holy Name!

—Vienna, Va.

### OKLAHOMA NOTES

On January 1, Bro. and Sister E. H. Caylor and the writer drove to one of our appointments near Cheyenne, Okla., and preached three sermons. Two dear brethren signed the Resolutions. One was an aged brother, 98 years old. He has been in the faith forty years. Our dear Elder, A. Leedy, has been in poor health for two months. Every Lord's day, Sunday school at 10 a. m., preaching at 11 at Carpenter church house nine miles north of Elk City, Okla., on M. K. & T. railroad. Pray for the success at this place. Any one

## BIBLE MONITOR

Poplar Bluff, Mo., February 1, 1927.

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L. I. Moss, Fayette, Ohio, Secretary, to whom all applications for stock should be made.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

Grant Mahan, Homestead, Fla., Associate Editor.

passing, stop off and meet with us. Twelve members live near Carpenter and Elk, eight at Cheyenne, two at Leedy, three at Thomas, Okla., all in this organization. The harvest is great but the laborers are few pray that the Lord will send laborers in his field. We are so glad to read of so many churches in east falling in line. May we all pray that some more in our state will soon come with us.

T. C. ROOT,  
Elk City, Okla.

### ANNOUNCEMENT

Sunday, January 16 marked what we believe to be the first attempt to organize into a

working unit the Dunkard Brethren church in Virginia. The weather was very severe, high winds and low temperatures making travel very uncomfortable. Notwithstanding this fact two brethren came twenty-five miles, one 65 miles and one 160 miles, to meet with us. We learned of many who would have come from a distance, but for various reasons did not get to come. We met in the morning and listened to a very spiritual sermon by one of the local brethren, had lunch and after lunch our number was increased. We developed into a business session and after a statement of conditions and a plea for relief from the present state of affairs, a previously prepared declaration of principles was read. After some discussion, opportunity was given for those present to subscribe thereto. Eight names were placed on the list, among them two Elders, one Minister and one Deacon. Others have been added since, and still others await only the opportunity to follow suit. The Declaration follows:

### DECLARATION

Vienna, Virginia,  
Jan. 16, 1927.

Seeing that disregard of ordinances, failure to observe distinctive principles, worldli-



ness, and almost entire lack of discipline are permitted to prevail commonly in the Church of the Brethren, and seeing that there is no real reform effort or movement discernible within the church as constituted today, we hereby declare our purpose to stand on and for the doctrines, Principles and practices of the church as interpreted and defined by Annual meeting up to and including 1911.

Therefore to retain and maintain the old constitution of the church, "The Faith Once Delivered to the Saints" and to purpose earnestly to live and practice what we profess, be it hereby known that we take our stand as Dunkard Brethren.

Ord. L. Straver, Sec'y.

The following article may seem a little untimely but it was refused by another paper. Then it was sent to the Monitor and had to wait its "turn"—Ed.

### AFTER CONFERENCE MEDITATIONS

M. S. Mohler

The 1926 Conference has gone into church history. We have quite a list of Conference echoes, sufficient lauding of

the speakers. Many good talks were made. Wonder whether the addresses will be like the addresses of former Conferences, their influence not reach outside Conference grounds. Quite a good deal of the various addresses too high for the common people. A good many utterances the common people could not fully appreciate. Our college people have not yet learned the art of entrancing the masses by the use of simple language in their addresses. Perhaps those college people want to attain a reputation for scholarship. Perhaps a little intellectual pride.

The common people need to have a dictionary lying by their side to get the sense or meaning of some their utterances. That makes tedious reading. Mark says, "The common people heard him gladly." Mark said nothing about the intellectuals. Paul said, "Not many wise men after the flesh, not many mighty, not many noble are called." (1 Cor. 1:26) We infer a few are called. William Jennings Bryan said, "In long experience on the platform, I have learned that it is necessary to use very simple language in order to have a popular audience understand what you mean when you are speaking." In conversation with a friend of his, in

discussing a certain question, this friend of his used the word "hypothesis". Mr. Bryan remarked, "Now there is a word I don't like to use in an address. Instead of it I usually say guess. Comparatively few people know what hypothesis means. Everybody knows what guess means." This simplicity was one of the secrets of his great power with popular audiences. Bro. D. L. Miller was the William Jennings Bryan of the church in his day in this particular. He used simple language and usually had an audience. The business part of the Conference in the main I suppose was pretty satisfactorily disposed of, with the exception of one query, the query which came from the Southern and Eastern Districts of Pennsylvania. The query and answer were the same from both districts. We think that the answer to the query as given by those two districts did not receive the recognition by Conference which it merited. We feel that the answer given by said districts was in harmony with the spirit and genius of the New Testament. I will not insert the query, only the answer as given by said districts. "Realizing at least in a measure the seriousness of the sit-

uation, the cause of which is partly stated by the Elizabethtown church, therefore, this district meeting of the Eastern District of Pennsylvania, assembled earnestly pleads (1) That the Annual meeting insist that no one shall be sent or retained on the field as a missionary if discovered to be unsound on the fundamentals or who will not comply with Conference ruling on the dress question. (2) That any elder or pastor who will knowingly or carelessly receive into fellowship members who belong to secret orders and oathbound organizations who will refuse to carry out the Annual Meeting rulings as given in Article 12, 1870, page 193 and Article 13, 1983, page 194 of late Revised Minutes, shall not be allowed to sit as delegate in District or Annual Meeting or serve as member of Standing Committee, such information to be ascertained through the credential committee. (3) That all elders are earnestly entreated to be faithful to their solemn trust and their own sacred vows by teaching and enforcing the simple life in dress, as taught in the New Testament and declared and emphasized by Conference and the worldly custom of women

bobbing the hair be not allowed in the church (4) That all officials make a united effort to have the family altar erected in every home, they themselves taking the lead and being examples, and to see that the prayer veil be worn by the sisters at the home altar and upon all seasons of prayer and worship. (5) We insist that our public worship be conducted in harmony with Annual Meeting, decision Article 3, 1843, page 157. (6) We urge that Article 4, 1849, page 145, Revised Minutes be respected."

This answer was not accepted by Conference. A substitute answer was offered, and accepted by Conference. The following is the substitute answer:

"Realizing that in many ways the members of our beloved church are prone to drift into worldly thought and conduct, and sincerely desiring to do all possible to keep our church true to the teachings of our Lord and his word, therefore, the Annual Meeting of 1926 reaffirms some of her fundamental teachings and urge renewed faithfulness to them. (1) That all our ministers to be true to the declaration of principles and purpose as required of all delegates to

Annual Meeting. (2) That we continue our opposition to our members belonging to secret societies and oathbound organizations and insist that pastors and elders do not receive into or hold in church membership those who are members of such organizations. (3) That elders and pastors be faithful in teaching the simple life, that our members refrain from wearing immodest dress and jewelry and from worldly amusements, we decide that the worldly custom of women bobbing their hair is contrary to Scripture and Christian modesty and urge all sisters to adorn themselves as women professing Godliness. (4) That all members make a united effort to have the family altar erected in every home, that worship in our churches be made as spiritual as possible, and that the Lord's Prayer and the kneeling posture in prayer be not neglected. (5) That we renew our vows of love for the Church of the Brethren and for one another and urge the Christian salutation of the holy kiss, that great symbol of Christian love be properly observed".

Now what have we? Do we all understand it alike? In the preamble (as I am pleased to call it) we have this resolu-



tion, "The Annual Meeting of 1926 reaffirms some of our fundamental teachings." We suppose the phrase, "some of our fundamental teachings" has reference to the points named in the substitute answer. We will try and analyze the substitute answer. Sec. 1. We will pass over. Sec. 2 relates to secret societies and oathbound organizations. Conference said, "We insist that pastors and elders do not receive into, or hold in church membership those who belong to such organizations." Note Conference said, "we insist". On this point the Pennsylvania districts say, "Any elder or pastor who will knowingly or carelessly receive into fellowship members belonging to secret societies and oathbound organizations and who will refuse to carry out the Annual Meeting rulings as given in Art. 12, 1870, page 194, and Art. 13, 1893, page 194 of late Revised Minutes, shall not be allowed to sit as delegate in District or Annual Meeting, or serve as member of Standing Committee. Such information to be ascertained through the credential committee." The answer of the Pennsylvania districts on this point is clear and is re-enforced by two conference decisions. The answer on this point by the 1926 Con-

ference is weak. Sec. 3 easily divide itself into two parts: Part 1, "That elders and pastors be faithful in teaching of the simple life, that our members refrain from wearing immodest dress and jewelry and from worldly amusements." Notice this says, "refrain from wearing immodest apparel." Part 2. "We decide that the worldly custom of women bobbing their hair is contrary to Scripture and Christian modesty, and urge all sisters to adorn themselves as women professing godliness." Notice this says, "We decide". This has a clear ring, but why the difference in the attitude of conference with reference to the things named in the two parts of this section. The things named in part 1 are plain violations of Rom. 12:2; 1 Tim. 2:9; 1 Peter 3:3, 4. Bobbing the hair is not a direct violation of God's word, but as Conference said, "contrary to the Scriptures". The Pennsylvania Districts (Eastern and Southern) on this point said, "That the worldly custom of bobbing the hair of women be not allowed in the church." This is plain and direct. One of the speakers in discussing the answer given by these Pennsylvania districts said, "It is drastic." I say not so. Their answer was plain, di-

rect, right to the point, no open gaps, business like, no uncertain sound. Paul says, "For if the trumpet give an uncertain sound, who shall prepare himself to the battle." (1 Cor. 14:8) Conference must become more technical in her decisions, not leave room for cavil or quibble. The Scriptures have a whole lot of business in them. I mean by business that they are plain, direct, to the point, mean what they say and say what they mean. Elder James Quinter once said in a sermon, "There are mysteries in God's word but our duties are plain. Yes, Conference must render her decisions in a more business like way. Business tempered by love, not the world's cold, stiff, selfish way. Sec. 4. "That the Lord's prayer and that the kneeling posture in prayer be not neglected." This does not say how frequent the kneeling posture shall be taken. One time on every worshipping occasion would fill this requirement. One time in one, two or three worshipping occasions would fill the bill. On this point the answer of these Pennsylvania districts says, "We insist that our public worship be conducted in harmony with Annual Meeting decision Art. 3, 1843, page 157."

Turn to it and read it. The substitute answer on this point is also indefinite. The answer of these Pennsylvania districts is plain and direct. Sec. 5. "And urge that the Christian salutation of the holy kiss, that great symbol of Christian love be properly observed." How frequent? If observed on communion occasions will meet the requirement. This is also indefinite. These Pennsylvania districts say, "We urge that Art. 4, 1849, page 145, Revised Minutes, be respected." Turn to it and read it. To sum it up what will this substitute answer do for the church? May we hope that it will be made practical, I fear it will be hoping against hope. I do not mean to be pessimistic. I want to be as optimistic as the nature of the case will permit. I want to look at things just as they are. My reason for being skeptical is this: We have a number of decisions by former conferences along the same line of this present one. Decisions along the line of the personal conduct of the individual all of which have been ignored in recent years. This being true what reason have we to think this one will be observed?

Don't Forget to Read the Bible.

## Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

**Motto: READ, THINK, ACT**

### ROLL OF MEMBERS

1. J. W. Priser — Newberg,  
Oregon
2. L. W. Beery — Union,  
Ohio
3. Miss Zora Montgomery—  
Ankenytown, Ohio
5. Mrs. Alice S. Wallick—  
Cerro Gordo, Ill.
6. J. W. Brennaman—6652  
Indiana Ave., Kansas  
City, Mo.
16. W. R. Bratten—R. 1, B.  
121, Mount Carroll, Ill.
17. Mrs. W. R. Bratten (de-  
ceased)—R. 1, B. 121,  
Mount Carroll, Ill.
18. E. F. Rilea—R. 5, Worth-  
am, Minn.
19. Jacob Olwin — Decatur,  
Ind.

The Votes received on publishing names and address were all in the affirmative.

Honorable mention is due bro. J. W. Priser and sister Zora Montgomery for optional work.

The Names of Some who were enrolled last year are not in the above list as they have not been heard from as to whether they have finished the readings of last year and wish to be enrolled for another year. Just to say that you are reading the Bible is not definite enough. I should like to hear from all who have not yet reported

on these two questions:

1. Did you finish the Daily Readings for the year ending September 30, 1926 as given in the Monitor?
2. Have you begun and is it your purpose to continue the Daily Readings for the year beginning October 1, 1926?

Of course those who have just enrolled for this year are not expected to answer the first question.

The Readings for this year began October 1, 1926, with the first chapter of the Book of Acts. Anyone who may yet wish to enroll can do so. Begin with Acts, follow the Daily Readings as given in the Monitor, read for a while two, three or more chapters each day and send me name and address for enrollment. Thus you may finish and get full credit for the year's reading.

There is no fee for enrollment. A stamp or two to help out on postage will be thankfully accepted; but even this is not obligatory. Now, if there is anything not yet clear write to me at Cerro Gordo, Ill.; I shall be glad to answer.

Again let me emphasize the importance of reading the whole Bible and reading a portion every day.

### THE BOOKS WE ARE READING

The Pastoral Epistles—First and Second Timothy and Titus

“The Pastoral Epistles were written by Paul during his imprisonment at Rome. They are called pastoral because they are addressed to the pastors



having charge over the flocks. Their chief purpose is to give counsel, warning and comfort to ministers.

"The chief characters are Timothy, Paul's own son in the faith, and Titus, an uncircumcised Greek, but one whose wisdom and fidelity had caused Paul to entrust him with the care of the Creton church. The key-word to the epistles of Timothy is "doctrine"; the key-verse, 2 Timothy 3:16. The key-word to Titus is "profitable"; the key-verse Titus 3:8.

\* \* \*

"Second Timothy is Paul's final letter, and although it is his death letter, it is full of triumphant hope and joy."—Alice King in "Genesis to Revelation."

"**Philemon** is a beautiful little letter of friendship which seems to have been written and sent when the other prison epistles were. Onesimuses, a slave belonging to Philemon while in Rome, came under the influence of Paul and was converted".—Training the Sunday School Teacher.

"This short epistle teaches the equality of all men and shows the importance of perfect harmony in the Christian church. Among God's people these are no castes—no slaves and masters; but all are brethren and servants of the Lord

Jesus."—A. A. Ireland in "Genesis to Revelation."

"**The Book of Hebrews** forms the connecting link between the Old and New Testaments. \* \* \* The key-word is "better" which occurs thirteen times in the epistle. The key-verse, 11:40. \* \* \* He shows that the Gospel is better than the law, because the law is not capable of making men perfect. The law is completed and made perfect by Christ, the divine law-giver. The sacrifice of the high priest is replaced by a real sacrifice of a Priest of higher order who made atonement with his own blood. The indirect communion with God through the prophets has been supplanted by a direct communion through Christ, the Great Prophet".—Helen Bowser in "Genesis to Revelation."

"Christ as the Reveler is far superior to the Old Testament prophets, for he portrays the very effulgence of God's glory (ch. 1:1-3). He is more able to reveal the Father's will than even the angels, for he is the Son and not a servant, a Creator and not a creature (1:4-4). On the ground therefore of this vast superiority of Christ, the utmost care should be taken to heed his teachings (2:1-18).

"Moses was an excellent ser-

vant of God as a prophet and mediator, but his people failed to response well to his command. Christ is far above Moses, and by all means should have the fullest response (3:1-4:13).

"Not only is Christ a Revealer that far excels the strongest service of prophets and angels, but he is also a High Priest of the highest type. As a Priest he can enter into the most tender sympathy of the people for whom he mediates (4:14-5:14). This being true, Christians should bravely press on into the fullest development of Christian character."

"The message of this book, although written for the special benefit of Jewish Christians, is exceedingly valuable in showing the typical import of the Old Testament institutions to the New Testament age. And then too it greatly magnified the Christ as the true Revealer and Mediator of God and his plan in this better covenant. The divinity of Christ is very strongly set forth when, as the Son, he is exalted far above the angels. The book comes with a tremendous appeal to every Jew who is loyal to the law of Moses, and to every Christian for higher life and truer service."

—Training the Sunday School Teacher.

"As to who its author was, to what particular body of Hebrews it was addressed, and as to the place and time of its writing and the language in which it was written nothing is certainly known. \* \* \* The most general opinion is (1) that Paul was its author; (2) that it was written to the Hebrews in Palestine, who had been converted from the Hebrew-Jews; (3) that it was written at Rome (comp. ch. 13:24) in or about A. D. 63 or 64, soon after Paul's first imprisonment at Rome; (4) as to the language in which it was originally written there is a great variety of opinions; some think it was the Hebrew, others, the Greek." — Teeter's New Testament Commentary.

"The Epistles of Peter were written early in the sixties by Peter, an eminent apostle of Jesus Christ. Just where he was located at this time cannot be exactly determined; some place him at Babylon, others at Rome. They are directed to the Jews and strangers scattered throughout Asia Minor, who were then undergoing severe persecution from the Romans. He encourages them to persevere in faith and holy conversation, notwith-

standing their sufferings and afflictions.

"The key word is 'precious'; the key-verse, 1 Pet. 2:7. First Peter falls under two main divisions: (1) The Blessings of the Christian; (2) Exhortation to Christian Duty. Second Peter is outlined by chapters: (1) Foundation of Christian Hope; (2) False Teachers Condemned; (3) Promise Sure to Be Fulfilled.

"These epistles are the product of one who had experienced many conflicts with doubt and sin and self; and now, when through the grace of God he had overcome, he writes to others who are passing through the same ordeal. His letters are brief, but comprehensive. They contain a clear summary of consolation and instruction needful for the Christian on his journey to heaven. They elevate his thoughts and desires; they strengthen against all opposition in the way; they keep the inner man pure and consecrated."—Mrs. Emma Ganer in "Genesis to Revelation."

"The Three Epistles of John were written from Ephesus near the close of the first century by the apostle whose name they bear. John was among the first followers of Jesus, and he reached a plane

of spirituality that no other man has ever reached. He was the youngest of the twelve apostles and the survivor of them all. He spent his long life however in a good work—in missionary work for the church and in writing his wonderful books which have come down to us.

"The first letter is addressed to the church in general and aims to promote brotherly love and to confirm believers in steadfast adherence to the doctrines of Christ. The truth most prominent is the necessity of holiness as the evidence of faith. The key-word is 'love'; the key-verse, 3:1.

"The second epistle is a private personal message to an unknown Christian woman. Thus he sets a high value upon the piety of a mother and her children. The key-word is 'walk', the key-verse, c. 6. This letter is a tribute to the dignity of womankind, given by him to whom the expiring Redeemer of mankind entrusted the care of his mother. Home and household are honored spheres of service. Sometimes woman is tempted to envy the wider public sphere of man, but her hand is the potter's wheel where vessels are shaped for the Master's use.

"The third letter is addressed to Gaius, a convert and



friend of Paul. John commends him for his piety and hospitality to true ministers. The key-word is 'fellow-helper'; the key-verse, v. 8. Diotrefes is held up as a warning against selfishness and ambition. Demetrius as an example worthy to be followed. This little book teaches that even he who occupies a quiet place may share the prophet's reward if he does his duty in entertaining others and in giving.

"John's writings are lofty and spiritual. To study John we must draw near to God and feel the influence of the Holy Spirit. If we imbue the spirit of Christ's beloved we will be at peace with God and with man, and we will attain a plane of Christian life that can be reached in no other way."—Mrs. I. D. Parker in "Genesis to Revelation."

**Jude.** "Jude, the brother of James, and a servant of Jesus Christ, was the author of this book. \* \* \* The key-word is 'kept', the key-verse, v. 24. The purpose of this epistle is seen in the third verse, 'Beloved, when I gave all diligence to write unto you of the common salvation, it is needful for me to write unto you, and exhort you that ye should earnestly contend for the faith

once delivered unto the saints.'

\* \* \*"—Clara A. Cripe in "Genesis to Revelation."

Jude takes a large proportion of his short epistle for the denunciation of "certain men crept in unawares".

## PRIDE

While the modern dictionary gives several definitions to the word pride, some favorable and some unfavorable, the Bible condemns pride thruout, often and in very strong terms. while the modern world seems to apply the term where it don't belong. Hence justify being proud in many things, while the Bible tells us that—"Only by pride cometh contention", and "The Lord hateth a proud look", and "pride goeth before destruction", and a "haughty spirit before a fall" and "the pride of life is not of the Father, but of the world". Hence the world justifies it and so must the modern dictionary in some things even though the Bible says—

"Everyone proud in heart is abomination to the Lord", and "God resisteth the proud and giveth grace to the humble."

And how does God do this

in our day? He does it through his people, that is one of their duties on earth, and will be until "the Lord will destroy the house of the proud", in order to resist the proud, the Lord's people must know who they are. Hence he tells them, they who have a "proud look", and even the dictionary associates pride with self conceit, self exaltation, self-esteem, vain glory and vanity, all of which is not only useless, but even sinful, according to the Bible.

Hence we read, Ephesians 4:17, "This I say therefore, and testify in the Lord, that ye henceforth walk not at other Gentiles walk in the vanity of their mind." and as we are warned against false teachers, puffed up with the wisdom of this world, which is foolishness with God. (2 Peter 2:18)

"For when they speak great swelling words of vanity, they alone through the lusts of the flesh, **through much** wantonness, those that were clean escaped from them who live in error."

While false teachers, puffed up with their wordly wisdom, seek to lead the world and even the church people astray,

through graduates from theological schools, who will only preach for hire, there are many other ways of the proud heart. One of the most common ways now is to seek to destroy the modesty and virtue of women. While pride once caused women to over dress, even to wear hoops and skirts so large as even to hide their feet and sleeves so long as to hide their hands which at least did have a show of modesty, pride of fashion causes them to now show their arms and legs which can only appeal to the carnal eye of men, who are bold to make sport of them and consider them cheap and so long as the women have no more respect for modesty and virtue they have no grounds for expecting respect from men.

We don't object to women being "ornamented" providing it is done according to the Bible. (1 Peter 3:3, 4): "whose adorning, let it not be that outward **adorning** of plaiting the hair, and of wearing of gold, or of putting on of apparel, "But let it be the hidden man of the heart, in that which is not corruptable, **even the or-**

nement of a meek and quiet spirit, which is in the sight of God of great price."

And if I am qualified to speak for men, I will add that women thus ornamented are most highly prized by real men and women should be reminded that "woman was made for man," and not for men, to be made sport of, and the most modest woman or man has enough pride for the whole human family, since all pride is condemned throughout the Bible, and I grant that God, in thus speaking of man, meant a real man and not a mere imitation of man, and since "only by pride cometh contention".

Pride is the cause of all church contention, and division, pride of one thing or other. And since pride is the cause of people seeking and securing unnecessary things, we should dispense with such things and be content with things of real worth.

We are informed by the public press that in the great storm in Florida the real substantial buildings were not damaged much by the storm, and it is so with people who are well

built, without pride. They can best stand a contentious storm.

No amount of flimsy ornaments will protect a building in a storm and neither will they protect a person in a storm of contention, but are a real hindrance, hence we are better off without either pride or a haughty spirit. Some think pride is necessary in order to be decent, but not so, for the same Bible that tells us to "let all things be done decently and in order", condemns all pride.

While proud people neither respect decency or order, if we may judge by their acts and clothing, so the only safe way to treat the proud is like Christ told Peter, "Get thee behind me satan, for thou art an offence unto me," and Christ says, "Resist the devil and he will flee from you."

The proud always make a special effort at Christmas time to place their vanity and useless and vain products into people's homes, and thus instead of honoring Christ, they honor Santa Claus, yet pretend it is in honor of Christ.

B. F. Wampler.



# BIBLE MONITOR

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"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and  
Scriptural in practice.

OUR WATCH WORD—Go into all the  
world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## PERSONAL PURITY

In our last editorial the purity of the church was considered. In this it is desired to come a little closer home and think not so much in terms of the church as a body, but of the individual units which compose the church.

That the church as the body of Christ should be pure, "without blemish," "having neither spot or wrinkle", will no doubt, receive general approval, but when it comes to personal purity we, somehow, shrink back and hesitate to be outspoken. But when we pause to think and become conscious of the fact that the church to be pure must be, and is, composed of pure units, the significance and importance of personal purity becomes more apparent.

In the investigation and study of our subject it is well, in fact the best place, to begin at home—with No. one. "If every member were just like

me, what sort of church would my church be?"

David prayed "cleanse thou me from secret faults," keep back thy servant also from presumptuous sins." David realized that sins may be secret or open, private or public, and that in order to personal purity each class of sins must be cleansed. David should have realized and perhaps did, that God could not cleanse him without his cooperation. "We must keep ourselves from temptation, and God will keep us from sin."

Another significant thing in this case is David's prayer for cleansing from secret sins, which may include "the sin which doth so easily beset us." This sin we are most unwilling to confess. The sin we most fear will become known. The sin we most detest. The sin for which we are most prone to apologize. The sin that brings most remorse of conscience. The sin most hard to give up. The sin most apt to

PAUL MYERS

condemn us in the judgment,—our besetting sin.

They were scrupulous about the outside of the cup but it was the inside that brot severest censure to the Jews. "This people draw nigh unto me with their mouth and honor me with their lips", nothing wrong in that to be sure, "but their heart is far from me." Keep the outside clean but do not neglect the inside. God sees both alike. "Wash me thoroly from my sin," cried David. We should be satisfied with nothing short of a thoro cleansing, inside and out.

Paul exhorted, "Let us cleanse ourselves from all filthiness of the flesh and spirit". James pleads, "Wherefore laying apart all filthiness and superfluity of naughtiness, receive with meekness the engrafted word which is able to save your souls."

Here we have the parts to be cleansed, "flesh and spirit, the kind of cleansnig, "filthiness and naughtiness", and the means, "engrafted word by which it is to be done. Jesus says, "Now ye are clean thru the word which I have spoken unto you"; and David asks and answers, "How shall a young man cleanse his way? by taking heed thereto according to thy word."

Nof if we can determine

what "clean", "cleanse", "flesh", "spirit", "filthiness", "naughtiness", "word" and "engrafted word" mean, we can form a pretty accurate idea as to what is meant by personal purity.

Clean, may be defined as "free from moral defilement; sinless pure." Cleanse: "to free from filth, pollution, guilt." Flesh, "that part of mankind under the influence of carnal desires and selfish passions." Spirit, "the intelligent, immaterial, and immortal part of man; the soul in distinction from the body in which it resides". Filthiness, "anything that defiles the moral nature, the state of being filthy or polluted."

Naughtiness, "badness, wickedness, perverseness.

Word, "this is the word which by the gospel is preached unto you."

With these definitions before us, it will be an easy matter for us to make the application to ourselves as individuals, and since we are treating personal purity, it becomes necessary for each one to make a personal examination, and a personal applicatoin to himself. It is easy to examine another, and we are so prone to do it, but, "let a man examine him-

self," make it personal is the Bible idea.

Now since we are "clean thru the word", and by "taking heed to our way according to the word" and our souls are "purified in obeying the truth" we arrive at the conclusion that in order to personal purity we must obey the Truth which is the word. And since we are to be "cleansed from all filthiness of the flesh and spirit," and all "naughtiness" we are told to "recieve with meekness the engrafted word which is able to save our souls", our spiritual part, as distinct from the body in which it resides. Hence it is futile to hope for cleansing without obedience. Thus, for the human side of the question.

As to the divine side, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin", and "If we confess our sins he is faithful and just to forgive our sins and to cleanse us from all unrighteousness." This brings the human and divine into co-operative relationship in the work of cleansing.

First we must "confess our sins" and "walk in the light," which will bring us into Christian fellowship. Then "he is

faithful and just to forgive our sins" and apply the "blood of his Son", which "cleanseth from all sin". Then it avails nothing to claim the cleansing by the blood, until we meet the conditions.

Viewed in this light, the nature of personal purity and the means by which it is attained and maintained seems plain enough.

The next in order would be what are the things from which we must be cleansed in order to personal purity.

It will be well to note we are to be "cleansed from all filthiness of the flesh and spirit". Two classes of filth, impurity or pollution from which we are to be cleansed. Those that pertain to the spirit may be classed as the natural evil propensities or inclinations of the mind, as pride, arrogance, self exaltation, covetousness, selfishness and so on, to the end of natural evil propensities, while those that pertain to the felsh may be classed as acquired habits or practices as "adultery, fornication, lasciviousness, uncleanness, hatred, variance, emulations, wrath, strife, sedition, heresies, naughtiness, and such like" which are classed as "works of the flesh" by Paul, and which he says bars from heaven. Anger, malice, evil



speaking, also come under this head. All these being specifically mentioned in scripture.

To these may be added many things not specifically mentioned in scripture, as opium eating, gum chewing, tobacco using, card playing, dancing, many present day games and social parties, all of which are more or less defilements of the flesh, and are incompatible with personal purity.

“Keep thyself pure.”  
 “Blessed are the pure in heart, for they shall see God.” “Pur-  
 er in heart, O God, help me to be.”

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## IS THE CHURCH GROWING BETTER?

### Part III

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Mary Morris

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Since satan has brought his blasphemous claims against the church, what can we do?

Allow him to remian and some day help to overthorw the good that has been sown, or allow him with his powers to destroy the good and promote the evil? We know what Christ did when he went to the temple and found conditions as they really were, but Christ had the spirit of wisdom and understanding, the spirit of knowledge, for he did not judge after the sight of his

eyes neither reprove after the hearing of his ears, but he well knew who were worthy to be punished with a scourge. (John 2:15) and who was not. Christ punished the ring leaders, just the opposite from to-day. Many times the laity is censured and the leaders upheld. Youth is criticized when they are like a lamb simply following a shepherd. People require the way to be shown and if elders and pastors would lead as they should, laity would follow same as they did years ago, even in the Church of the Brethren.

Many perhaps today are asking themselves the quse-  
 tion, is it right or wrong to in-  
 dulse in some of the things  
 that are creeping into our sanc-  
 tuarys. To solve this problem  
 is to turn to Romans 14:23,  
 “and he that doubteth is  
 damned if he eat because he  
 eateth not of faith, for what-  
 soever is not of faith is sin.”  
 The sin here is in doubting and  
 many are led into these things  
 innocently because of lack of  
 teaching along these lines. No  
 wonder Christ said do not tear  
 up tares lest ye root up the  
 wheat also. Innocent youth  
 may not be held as responsible,  
 as educated leadership who  
 handle and deal out the word  
 of God to the people.

These are some important

questions and should be studied with care lest what we have allowed to enter our churches and think they are best for the cause may some day condemn us before a great Judge. What some may think is building up the church of Christ may only help promote the synagogue of satan.

(Rom. 6:15) "Know ye not that to whom ye yield yourselves servants to obey his servants ye are." There are only two families, Christ and satan's. If we want to know to which of these families we belong, we must know to which of these master we yield our obedience, regardless of church membership as Sardis, who had a name and yet was dead. If we yield our obedience to satan, it is evident we belong to that family where death is entailed.

Another foe that is facing the church today, is modernism. All churches have more or less of this problem. What is this terrible foe? Nothing more than denying the inspired word of God, including the Virgin Birth, the atonement, cross and his second coming. Paul said in Acts 20:29, Wolves are come to destroy the flock. The enemies within, are sometimes greater than the enemies without.

For we wrestle not with

flesh and blood, but spiritual wickedness in high places.

Christ said himself in Matt. 24th chapter, there would be many false prophets and many shall be deceived. V. 24. If it were possible, they shall deceive the very elect.

The 1st Epistle of John, ch. 4 warns us against the spirits of anti-christ. He plainly tells us if we deny Christ came not in the flesh, it is the spirit of anti-christ.

Though we live in a day of sermons, prayers and sacraments, we are in danger of losing out in the end because many are more eager to accept error than truth.

There are men who claim to be God's ministers who deny the doctrines of Christ, Virgin birth, cross and atonement, etc. Christ who represents the second Adam fell asleep on the cross; his side was opened, and out of it was taken his bride (or church). Out of this pierced side flowed blood and water. They signify the two great benefits which all believers partake of through Christ, blood for regeneration, water for remission, blood for atonement, water for purification. These two must go together, and we dare not separate them, but the false teachers have separated them.

Years ago the hope of the

church was Christ's second coming, but today it is world brotherhood. Christ's coming is mentioned about 300 times in the Bible. Then how can any minister of the gospel say he doesn't believe in it, denying God's infallible word on this all important subject.

World brotherhood will never come until Christ brings it. (Rev. 11:15) The kingdoms of this world are to become the kingdoms of our Lord and his Christ, and he shall reign forever and ever.

Church federation is coming, and coming fast. The day is no doubt near at hand, when all churches must stand either for or against it.

Here is a clipping taken from the Jewish magazine, March number, 1926:

It is said in Canada nearly nine thousand churches, from the Methodist Congregational and Presbyterians have united in one big new Lacodicean church called the United Church of Canada. And what does that mean? Nothing more than that one more bundle for the great last federation is ready. Everything not only in religion, but also in commercialism is bundling up. Great systems of chain stores are rising up all over the land. Banks are bundling up in huge systems of chains

which are controlling billions of dollars under a single system with one haed.

Religion is crying "federation" and is bundling up. Nations are bundling up in alliances, in leagues and in world courts, labor unions are getting closer together in monster national and international combines. Farmers are forming associations everywhere and even charities are making their big money drives in one big bundle every year.

Federation is in the air, and why? To make the great final world federation of religion, commerce, labor and nations easier to be accomplished. It is far easier to federate a hundred small federations than it is to federate thousands of individual churches, and unions and businesses and nations. After once the smaller federations or bundles are ready, it will be an easy matter to federate everything into one big world wide affair called Babylon.

Dear reader study world and church conditions. Can't you see it is coming?

To the modern mind this will mean better world and church conditions, but to those who have studied prophecy, it means paving the way for the anti-christ. Philip Mauro, in



his book on the "Number of a Man" said, examine carefully church federation, what is in it for those who believe and obey God's word.

Church federation will be so broad and so accommodating, so liberal that it will have a place for everyone, but if we examine it carefully, you will find it contains very little for the individual soul". It is the modern mind that is advocating it, for it shall be broad and liberal to suit the multitudes. Christ came to the Lacodicean church and said I will spew thee out of my mouth.

The modern mind also says, "United we stand, divided we fall." Let us see from a Bible standpoint if united effort, without God, can stand, study carefully the tower of Babel. (Gen. 11:1-9)

Here we have unity of sentiment and design, yet it fell because it was a man made affair, and ended quite different from what they expected. So will church federation, for the harlot shall ride the beast.

What more is a church federation but the second tower of Babel. (Matt. 24:37) But as the days of Noah were so shall also the coming of Son of man be. We had a tower of Babel in Noah's day and will have one again. The motive to build the

first one was the desire for renown, and the object was to establish a noted central point which might serve to maintain their unity. The second one will be similar (1) to maintain unity; (2) to get this old earth ready for Christ's reign. (Rev. 19:11 gives us a picture of how God will come on the scene as he did back in Genesis. Because it is too man made, and the ones who advocate it are not the ones living up to God's holy word and his commands. Man certainly has confidence in himself when he thinks he can raise this old world with all her sins off its feet, and bring in world peace, good will, and love for all mankind.

While one side of the world is crying world brotherhood the other side each year is making greater preparation for war.

Then too, hate, lawlessness, murders, crimes, divorces, etc., were never greater in this age than at the present time.

(2 Tim. 3:13) "But evil men and seducers shall wax worse and worse, deceiving and being deceived". (Ezek. 7:23) "Make a chain: for the land is full of bloody crimes and the city is full of violence."

This is the time when Paul warns us to watch. (1 Thess. 5:3) "When they shall say

peace and safety then cometh sudden destruction." Article 4 will give us world condition growing better or worse?

The darker the night for the world the nearer the dawn for God's people who shall be delivered. (1 Dan. 12:11).

(To Be Continued)

### WHAT IS WRONG WITH CHRISTIANITY? MODERNISM

Aaron O. Stauffer

There are two schools of thought in Christianity. The one is the liberal element which crieth world brotherhood and social reform. They preach what might be called the social gospel saying, "Our problem is to get a proper relation between religion and morals. The Christian religion is superior to all others in that it is essentially ethical" i. e., moral, adding, "our whole aim is morality". In short they believe that the world is growing better and in "Christianizing" instead of "evangelizing" it. In other words it is the language of the modernists. The true Christian church is interested above all in the soul's salvation through a divine work of grace in the heart of the believer, by faith in Christ and the atonement. According to scripture teaching

the superiority of Christianity is to be ascribed primarily to its doctrinal, religious truths. In point of morality there are other religions which compare not unfavorably with Christianity. As concerns the salvation of the soul; Christianity stands in a class by itself. No other religion can be compared with it on this point. Salvation is through Christ alone. Modernists hold an unreal view of salvation. When they speak as they often do, of the salvation of society, they mean that society is to be saved by accepting moral reforms, and their opinion is that the individual is to be saved in the same way. Moral reform instead of regeneration is their belief. They believe they are justified by good works, Christ being taken for an example and teacher, giving his life as a ransom for the sake of "tolerance" and "liberty", those being much used words—also taking that quotation of James—"faith without works is dead." They believe each man is a law unto himself, therefore taking off all restrictions from the church rules. They believe in liberal giving and world reform, Sunday school and missions being secondary and in living a high moral standard, are opposed to war in the sense that they

work for world peace through their church organizations, being post-millenianists. Believing that the millenium age started with the world movement for peace. They have all shades of faith and skepticism, but believe that sin abounds and man can and must work out his own salvation through teaching and reform. Even saying they are doing works infinitely greater than salvation. Believing that eventually through their labors, "they shall beat their swords into plowshares and their spears into pruning hooks, neither shall they learn war anymore." And then shall the earth be filled with the knowledge of the Lord as the waters cover the sea. Christ's second coming is looked upon by many as meaning rather a spiritual event. They represent the Laodicean church of prophecy of which Christ said "I know thy works that thou are cold or hot. So then, because thou are lukewarm and neither cold nor hot, I will spew thee out of my mouth." Laodicea means "government by the people." They do their destructive work under a Christian cloak and assert that the restrictions against worldly conformity are to be ascribed

ed to the caprice of leaders who have assumed the role of "lords over God's heritage." They claim that to take an attitude of revolt against the position of the church is doing God a service. Believing that a man is only responsible to his own conscience; while Paul writes that our liberty is indeed judged by another's conscience. Therefore no man can be a law unto himself like the modernists claim. They correspond to the Sadducees of Christ's time who had most of the priesthood under their control, but believed not in angels or resurrection which the Pharisees confessed. They do not give out a high standard of righteousness and are conformed to the world, being as a protest against Phariseeism, same as the Sadducees in Bible times. In short as a rule they are no hypocrites, being free thinkers and speakers.

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Somelhow we have failed to mention the organization of a D. B. church at Yale, Ia. This church was organized November 25, 1926. Brother D. W. Hostetler of Indiana assisting. Eld. E. D. Fiscel was chosen elder and the church is moving on nicely.



## COLD FEET

J. H. Crofford

It is presumed that every person living in a cold climate, has at some time experienced having cold feet. In the days when sledding was in vogue, cold feet were a very common thing, and no one thought very much about it except the one suffering from them.

The cause of the cold feet was a lack of the necessary precautions for its prevention, either additional footwear or articles carrying with them artificial heat such as warmed brick or jugs filled with hot water.

The suffering was sometimes intense, and unfitted the afflicted person for applying his mental energies to any subject or business until relieved of the cause of his discomfort.

These are literal conditions with which the majority of us are acquainted, but the term "cold feet" is often figuratively applied to persons whose courage fails them in carrying out their expressed intentions or convictions. A man on the spur of the moment may lay plans for some financial enterprise, some political exploit or religious reform, but when left alone to

meditate, and would-be friends add their discouraging comments on how much money might be lost in the venture, how his character might be put to question in a political campaign, or how unpopular he would make himself in an unpopular religious movement, he gets cold feet and drops the whole matter from his mind; he is unfitted mentally to do anything along the lines.

Jesus says: "He that putteth his hand to the plow and looketh back is unfit for the kingdom." Why? Because he got cold feet.

The children of Israel looked back and lusted after the flesh-pots of Egypt because they could not endure hardships or sacrifice, — they got cold feet.

How many there are in the Church of the Brethren who are dissatisfied with, and are complaining of present conditions, and are hoping against hope for a movement to stay the worldward sinful trend of the church, and are heaping upon themselves responsibilities for encouraging, by their presence and helping by their means, along these lines like the children of Israel look back to the "liberties" they enjoyed the fine edifices they met in for worship and the

colleges owned by the church, and their hearts fail them when confronted by a church reform movement,—they get cold feet. Christ wants true consecrated followers who are willing to forsake all and follow him.

—Martinsburg, Pa.

### A RECENT TRIP TO MARYLAND

L. I. Moss

Nov. 19 I went to Md., my first stop was at Broadwater Chapel in Western Md. I preached for them a week.

I found the folks there in these mountains very much interested, they would put many folks to shame, as they walk over these mountain paths three or four miles to church. In this day many people who have good level roads and automobiles, seldom get to church. This congregation almost as a whole has lived up with the Dunkard Brethren, with Eld. J. T. Green as elder.

I then went to the Oak Grove congregation and preached a few sermons. There are a goodly number of good loyal members at this place, as their Elder could not be pres-

ent on account of bad roads and sickness, they will decide later as to their intentions. On Thursday I went to the Pine Grove congregation near Oakland. Here I preached Thursday and Friday nights.

On Saturday evening we met to organize a Dunkard Brethren church. This was completed with Elder J. T. Green as elder. They have an aged elder, Bro. Digman and two other active ministers. They had 47 who signed up right in the beginning and several who could not be present. They think they will total 60. A very small percent left who did not line up.

There are other congregations in this part of Maryland where the leaven is working and will soon bring results.

From Maryland I went to Martinsburg, Pa., and visited some brethren. On account of bad roads and weather, and folks who are interested in the Dunkard Brethren work being scattered, it was thought best to postpone until a later date for organizing.

From here I went to Somerset, Pa., to Bro. J. L. Johnson's home, to a board meeting of the Bible Monitor Pub. Co.

—Fayette, Ohio

## BIBLE MONITOR

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Grant Mahan, Homestead, Fla., Associate Editor.

## WHAT WOULD JESUS SAY OF HIS CHURCH

Standing in prayer?

Omitting the Lord's prayer?

Praying over the collection plates?

Ministers dressing like Catholic priests?

Sisters wearing hats?

Sisters wearing bloomers?

Sisters bobbing hair?

Sisters waxing, painting and powdering?

Ministers reading Mutt and Jeff-

Members going to dances, shows, picknicks, etc., etc.?

Churches holding chicken and waffle suppers to pay their drone pastors that put the name Rev. to their name

which belongs to God alone?

Setting the deacon office aside?

And the pastor selecting a bunch of men that are as worldly as he is calling them his cabinet and taking members into the church of other denominations contrary to the teaching of the gospel?

Brethren taking the name of God in vain?

In short doing and acting like the world? Are they not the world? They conform to the world in dress and conduct. The scriptures teach plainly that we are not to conform to the world. Rom. 12:1, 2; 1 Tim. 2:9; 1 Pet. 3:3, 4.

It is impossible to know the church members by dress or actions.

Will we stay with them and go where the world goes? Or will we obey Christ's teaching and separate ourselves from them? It takes courage but the Holy Spirit will strengthen us for all trials if we ask him.

J. G. Mock,

Maritnsburg, Pa.

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**"DO"**

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D. M. Click

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"Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the



gates into the city.”

Oh! that everyone would be willing to **do** just what the New Testament asks us to do. Jesus says, “my kingdom is not of this world,” therefore he says, “come out from among them and be ye separate sayeth the Lord.” “Be not conformed to this world”. Webster tells us to be conformed means “to make like or fashion after the world.”

Dear brethren and sisters, do you believe that we can dress and follow the world in all that it is doing and still walk with the meek and lowly Lamb of God, when we are taught by God’s word to be a peculiar people, zealous of good works? When we dress just as the fashionable world, how can those who know us not say there is a man of God, we should be living epistles, read and known of all men.

A few days ago a worldly man said to me, “brother Click, your church is going to the world just like the other popular churches,” he said, “twenty years ago I knew the Dunkard people in Iowa, then you could tell them wherever you met them, and then their word was just as good as their note, but it is not so now.”

“If ye know these things, happy are ye if ye do them.”

It is quite sure if we are not willing to do what the Master has taught, that promise of happiness is not for us. We are five times commanded to salute one another with a holy kiss, but how many of our fashionable brethren we meet these days that extend a stiff arm as much as to say do not salute me, and even some of our more stylish brethren do not even want to shake hands but only wave the hand at you. “If ye have done it unto the least of these my brethren, ye have done it unto me Jesus. Do you love Jesus? Would you salute him or would you only wave your hand at him?

Some of our fast brethren are very quick to criticise Bro. Kesler for the stand he is taking in trying to have us do the plain teachings of Christ.

Kind brethren and sisters have we ever let our minds go back to the founder of the Dunkard churches, Alexander Mack, who with a few others left their state church because they could not do what the good Lord had so plainly commanded his followers to do. Jesus says, “If a man love me, he will keep my words.” Oh! that we may all be more willing to **do** his commandments, is my earnest prayer.

—Grand Junction, Colo.

## STOP, LOOK, LISTEN

E. J. Smith

The above is said to be the danger signal board of a certain R. R. company, but in this message we wish to make it a practical life signal board for surely this is a rushing age and we need many signals on life's highway. "Stop". In many of our large cities the precaution is taken by drawing a danger line across each street just a few feet back from their intersection with the thoroughfare or main street and on this line in large letters the word "Stop" which means all vehicles must come to a stop before approaching the main street. Observing this signal has no doubt saved thousands of lives and tens of thousands of dollars in property. Of how much greater importance is it that we stop frequently on life's highway, in this fast age, just before entering upon some of the more important duties of life and all the more important as the many new plans and schemes are coming up before us and the cry is coming up from all sides, "It doesn't matter so much about this and that," "God is not so particular", etc., etc., "Just so our heart is

right all is right"

Brother and sister, let's stop and meditate. Did Jesus mean what he taught while here? To all this we have very tenaciously adhered ever since we have had an organization until the past few years, wherein we have most wonderfully drifted. "Stop". Has Jesus' word changed? No! What then? We are changing! O, how sad! "Look" And then again what would it amount to if the auto chauffeur stopped his machine and did not look nor pay any attention to the signal nor what it meant, but hastily opening the throttle, turning on the gas, pushing forward again only to confront a speedily moving train. We all know the result. **Death!** Destruction of property!

2 John says, "Look to yourselves, that ye lose not those things which we have wrought, but that we receive a full reward." Here John would have us "look that we may gain the full reward."

We "stop", we "look" but in competing with this made rush of this fast age with only a glance for a "Look" and a "slow down" for a "Stop", without taking time to "Listen", the chauffeur again turns on the gas in haste, rushing on down the line dashing on the R. R. crossing just

as a through express dashes around the curve and in a deep cut which could not be observed except by careful scrutiny. Alas! Alas! Destruction and death followed. Amidst the groaning one was heard to mutter "we stopped, we looked, but oh, why didn't we listen? We could have heard the approaching danger, but now it's too late."

"Listen". I wonder if too many of us are not rushing through this world altogether too thoughtless, too inconsiderate? A pause for a "Stop", a glance for a "Look" and our ears stopped to our best interests for a "Listen". Listen—this signifies all must be quiet, a voice in our merry crowd must be hushed, even if it were possible, the birds cease to warble and the winds calm, all nature be still that we may "Listen" to know if there is danger approaching before ever our chauffeur shall move a wheel forward. Presently we heard a not far distant voice cry out, "There she comes!" Another halloo "yes, she's the flyer and she's sure coming!"

We are glad to hear our chauffeur say "we will wait", and while we wait in safety we sadly witness the awful abyss and woe of hundreds who rushed madly by us, not heeding the signal, "Stop, Look, Listen." All seem to be striving to get there first and their destiny is only a mangled mess on the track of time.

My dear brother and sister, will we not just stop and look and listen for ourselves? Each of us is responsible to God and must give account to him for our stewardship here.

"O that thou hadst hearkened (listened) to my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea." (Isa. 48:18) "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and sinners appear.?" (1 Pet. 4:17, 18).

Clovis, New Mexico



## JAPAN SPEAKING

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A. J. Bashor

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Kanzo Uchimura is the editor of a widely read Tokyo publication entitled "Bible Study". He has written an editorial on the influence of American schools on Japanese youth in which he uses these plain words:

Time was when we sent our sons and daughters to America and Europe that they might grow in faith and be established in it. Time is when we are afraid of sending our children abroad, for many went away as good Christians and returned home as reprobates and apostates. It must needs be that offenses come, but woe to him through whom the offense cometh.

"Woe to America! Woe to Europe! who by their apostasy from the faith of their fathers are causing our beloved ones to fall from the faith of their fathers, who make them children of hell like themselves.

"It were better for any such that a millstone were hanged about his neck and he were cast into the sea."—S. S. Times.

May I add a little more.

How does the above sound to you would be Christians, who think that without schools and colleges there would be no Christianity. It is time we take account of ourselves. When a man from a heathen nation speaks boldly (true nevertheless), about the conditions of so-called Christian nations, as America and Europe claim to be.

Would it not be good policy to save the name of the nation by closing the doors of these apostate institutions of learning and turn them into industrial institutions where the hands and feet would be used more instead of the brain, which finds flaws in the Bible where there are none and making reprobates and apostates by the thousands? Here we have proof again that scientific wisdom and godly wisdom will not mix. May we church members awake and arise out of our sleep and fully realize that to fear God is the beginning of wisdom.

Let us look into the word of God more, and less in the books of science and theory in the church schools.

—328 Mooney Ave.,

Monterey Park Cal.

Don't Forget to Read the Bible.

## Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

**Motto: READ, THINK, ACT**

### OUR MONTHLY TEXT

\* \* \* \* \*

\* For whatsoever things \*  
 \* were written aforetime \*  
 \* were written for our learn- \*  
 \* ing, that we through pa- \*  
 \* tience and comfort of \*  
 \* Scriptures might have \*  
 \* hope. (Rom. 15:4) \*

\* \* \* \* \*

Scripture References: Prov.  
 1:5; 9:9; Psa. 119:99, 100; Luke  
 8:18; 1 Cor. 10:6, 11; 2 Tim.  
 3:16, 17.

### Daily Readings

#### MARCH

1. Tue.—1 Sam. 11:1-12:19
2. Wed.—1 Sam. 12:20-13:23
3. Thu.—1 Sam. 14
4. Fri.—1 Sam. 15
5. Sat.—1 Sam. 16:1-17:19
6. Sun.—Acts 8:4-8; 2 Cor.  
 5:14-20; Isa. 55:1-7
7. Mon.—1 Sam. 17:20-58
8. Tue.—1 Sam. 18
9. Wed.—1 Sam. 19:1-20:23
10. Thu.—1 Sam. 20:24-21:15

11. Fri.—1 Sam. 22:1-23:12
12. Sat.—1 Sam. 23:13-24:22
13. Sun.—Matt. 28:16-20;  
 Acts 16:6-15; Isa. 60:1-5
14. Mon.—1 Sam. 25
15. Tue.—1 Sam. 26, 27
16. Wed.—1 Sam. 28, 29
17. Thu.—1 Sam 30, 31
18. Fri.—2 Sam 1
19. Sat.—2 Sam 2
20. Sun.—Jno. 14:1-3; 2 Cor.  
 5:1-10; 1 Jno. 3:2, 3;  
 Rev. 21:1-8
21. Mon.—2 Sam. 3
22. Tue.—2 Sam 4, 5
23. Wed.—2 Sam. 6, 7
24. Thu.—2 Sam. 8, 9
25. Fri.—2 Sam. 10:1-11:17
26. Sat.—2 Sam. 11:18-12:31
27. Sun.—Matt. 5:1-10; Luke  
 6:20-26; Rev. 7:9-17
28. Mon.—2 Sam 13
29. Tue.—2 Sam. 14
30. Wed.—2 Sam 15
31. Thu.—2 Sam 16:1-17:14

**First Samuel.**—"The troublous times of the conquest and judges continued on into the administration of Samuel. Samuel was both a judge and a prophet; and while he is the last in the line of judges he is the first in the series of prophets who stood for so much in the later history of Israel. (Acts 13:20; 3:24). The corruptions of idolatry, avarice and sensuality, so common in the period of the judges, had now come even into the priestly ranks (1 Sam. 2:22-36).

"The tabernacle of Moses was still at Shiloh, where Joshua had pitched it (Josh. 18:1). Here, in the face of the prevailing corruption, at least some of the devout people came regularly for worship (1 Sam. 1:3, 21). Out of this faithful circle came Samuel, who stands out prominently as one of the greatest men of the Old Dispensation.

"The first twelve chapters of First Samuel reveal the wise administration of Samuel. The first two chapters, giving the account of his birth, consecration, early life and call to service, have in all the ages been considered to be ideals. They ought to be written on the walls of every home.

"In addition to Samuel's work as a judge and prophet

he also exercised in the priestly service when once the priesthood had become so corrupted as to be overthrown (4:12-18; 7:3-11).

"Throughout his entire life Samuel thus faithfully served his people. He made regular annual circuits throughout the land. (7:15-17). His sons however, instead of following in his footsteps, like Eli's sons proved themselves unworthy to serve in the office of their father (8:1-3).

"The unfaithfulness of his sons afforded the people an occasion for calling for a king. \* \* \* after carefully warning them of the danger of this course he at the command of God, anointed Saul to be their king (8:10-18; 10:1-27).

"Samuel's service did not close with the opening of Saul's reign, but as a prophet of God he was through the reign of Saul always ready to guard the moral interests of the kingdom.

"Chapter 13 to 21 are a record of the ministry of Saul, the first king of Israel. At the beginning of his reign Saul proved himself a strong leader under the influence of the Spirit of God (10:6, 9, 10; 11:6), in thrusting back the enemies of Israel and enlarging



the borders of the kingdom (14:47, 48).

"These successes were however too much for him, for, failing to recognize Jehovah as the source of his strength, he soon took all honors to himself (15:4-9). For this sin he forfeited his right to the throne and fell under the severe rebuke and judgment of the prophet (15:10-23).

"It was then that Samuel went quietly to Bethlehem, at the command and guidance of Jehovah, and there anointed the boy David to be king instead of Saul (16:1-13)"—*Training the Sunday School Teacher*, pp. 36-40.

"**The Book of Samuel** is one of the best specimens of Hebrew prose in the golden age of Hebrew literature. In prose it holds the same place which Joel and the undisputed prophecies of Isaiah hold in poetical or prophetic language." —*Smith-Peloubet Bible Dictionary*.

### Select Notes

The following Select Notes from Towey's "Gist of the Lesson" for 1915 are deemed worth reprinting in this connection.

On 1 Samuel 3:1-10—"Happy is the one who like Samuel hears and recognizes the voice of Jehovah in early childhood.

The voice may be audible, as it doubtless was in the case of Samuel, or it may be a voice so still and small that only the soul can hear it, but it is none the less his voice and none the less precious. If the voice is listened to, as in the case of Samuel, it speaks clearer and clearer, but if disregarded it soon becomes silent (Prov. 1:24, 25, 28)."

4:3-11—"An outward and merely formal confession of faith in Jehovah by fetching the ark out of Shiloh was much easier than heart repentance, but it did no good to have the ark in the camp where their hearts were still away from Jehovah whose ark it was. The ark had led them safely through the waters of Jordan (Josh. 4:7) and to victory at Jericho (Josh. 6:4, 5), but it was when Jehovah, whose presence the ark symbolized, was really with them. The meeting house is a saving power in the nation when the people truly seek God there, but it is vain to trust in the meeting-house when our hearts have departed from the God who once met us there. 'We are all right', men say, 'just look at our churches'. Yes, but is God there? \* \* \* There is a great deal of vain shouting in

this world over merely outward religious achievement (v. 5), when there has been no real heart progress. Fine church buildings are erected, and a big meeting is called, and there are congratulatory addresses, etc., when after all God is not there at all. Such shout is likely to end in crying (v. 13)."

7:3, 4—"At last a universal longing for Jehovah had come (v. 2), and Samuel saw in this a hopeful sign and quickly took advantage of it. He told them that they could get deliverance from the Philistines if they would 'return unto Jehovah with all their heart' (cf. Hos. 6:1). In order to return they must put away all other gods; putting away all sin and all idols is always the first step in genuine repentance toward God (Isa. 55:7). Having put away their false gods, they must prepare their hearts unto the Lord and 'serve him only' (v. 3). When Israel took to Baal worship they had no intention to give up Jehovah worship; they sought to combine the two. They were liberals and wanted a 'federation' of religions (Matt. 6:24; 1 Jno. 2:15; Jas. 4:4). Samuel was very narrow but he was right."

9:27—"God had yet some

things to reveal to Saul through his servant Samuel; if Saul would know them he must 'stand still' and give attention. There are times when God calls us to 'up and away' about the duties which he sets before us, and there are times when he bids us to 'stand still' and to hear his Word. There are many in this busy, hurrying, self-confident age to whom God is saying 'Stand still' at this time, 'That I may cause thee to hear the Word of God.' The reason why some never hear 'the Word of God' is that they never stand still and listen to God long enough for him to speak to them. Even in their prayers, they rattle through with their requests and then jump up and never wait long enough for God to speak to them in reply."

16:1-12—"This is the way in which God frequently guides his servants—a step at a time. He tells them as much as is necessary for them to know for the present, and withholds the rest until they need to know it (Acts 22:10). In this way the Lord tests and develops our faith. Too many want the Lord to point out the whole way before they will take the first step. Notice how each step is marked out

by the phrase 'the Lord said' (vv. 1, 2, 7, 12). \* \* \* We too can go on knowing that the Lord will show us what we shall do day by day, hour by hour, and moment by moment."

17:38-51—"It is impossible to fight the battles and win the victories of faith with Saul's armor (2 Cor. 10:4). When David tried Saul's armor he was forced to say, 'I cannot go with these.' When the church tries the world's weapons it is sure to find out that it 'cannot go with these'

\* \* \* When God calls a man he is very likely to use the weapons he finds in the man's hands (cf. Ex. 4:2). \* \* \* God hath chosen the weak things of the world to confound the mighty (1 Cor. 1:27). \* \* \* A few well chosen stones from God's Word are a much better preparation to cope with the modern Goliath's of infidelity than Saul's armor and sword of learning and wit and eloquence."

**Helps on the Sunday School Lessons** for this department of the Monitor has been suggested by one of our sisters, a member of the B. R. C. And while it does not seem practicable at this time to give anything like a full discussion of the lessons may we not have a occasional contribution from different writers? In the Monitor for December 14 was a brief preview of the lessons for 1927. Following are some note along the line of the lesson for February 20. Different ones were asked to contribute, and from

their papers I have made extracts which it is hoped will prove both interesting and edifying.

Now, what do you think of the suggestion? If you favor the idea will you not each one send in something, original or selected for the next quarterly review? Thus we can help each other. You know in a Sunday school class if each one gives a thought all may be interested, all learn, and all be edified. You may take the review as a whole, briefly of course, or some one or more lessons, or some one or more texts. If you send any selected matter, give credit to the author or enclose in quotation marks. Manuscript should be in my hand by March 15; earlier would be better. Address me at Cerro Gordo, Ill.

## THE CHURCH

(For the Sunday School,  
February 20)

### What Is the Church?

Eliza J. Moore, Newberg, Oregon (sent by J. W. Priser)  
—It is composed of all regenerated persons from Pentecost to the first resurrection—the "called out" assembly.

J. W. Brennaman, Kansas City, Mo.—The Life-boat of heaven, let down here on earth, seeking to save the lost; constructed of true and faithful men and women, who have pledged themselves to be true and faithful to one another, and to God the Father, and to our Lord and Savior Jesus Christ, in all things.

John Sleppy, Bradford, Ohio.—A Divine Institution, of which Christ is the Head (Col. 1:18) and we are members (Rom. 12:4, 5; 1 Cor. 12:12). For requirements of



membership see Acts 2:37-39.

Cruden—A religion assembly selected and called out of the world by the doctrine of the gospel to worship the true God in Christ according to his Word (1 Cor. 1:2; Rev. 2:7).

### What Is Here Mission?

E. J. M.—To prepare a "body" for Christ (Eph. 1:22, 23).

J. W. B.—To seek and to save poor lost souls as well as to save our own. Question: Are we doing it? Are We true to our promises? If not, we will not benefit ourselves nor can we be instruments in God's hands to save others. To be unfaithful will place us in a worse condition than we were before we were baptized. The world is watching us; they see our defects. Then how important it is that we watch our steps.

Brother Brennanman writes further of the evils of that literature that fills our minds with the vanities of this world to the neglect of the Bible, and of the training of our children.

J. S.—This Divine Church

is backed up with power and authority to teach people to observe all things whatsoever Jesus and the apostles taught (Matt. 20:18-20). It is a saving church (Mark 16:16).

### What Is My Duty as a Member of the Church?

E. J. M.—To appreciate my position as a member of Christ's body, and to live in accordance with that position (Eph. 4:1-6).

J. W. B.—Our duty is to model after Christ in all things that our children and our neighbors may have a pattern to follow. Let us practice the safe church doctrine.

"Ye are the salt of the earth—the light of the world" (Matt. 5:13-16) Why? Because we represent the saints Christ prepared to save the earth. Light because of our peculiarity. Christ and the apostles taught his followers to be a peculiar people, different from the world; holy and righteous; loving, kind; honest in our dealings. Thus we will reestablish that confidence the

world once had in us, but which has been almost lost sight of.

J. S.—My first duty is to take Paul's instructions to Timothy (2 Tim. 2:15) (While Paul evidently meant this to apply particularly to Timothy as a preacher of the gospel, yet we all may profit by it.—C. W.) My second, to respond to all the church calls of duty.

C. W.—To be loyal to her teachings, believing them to be in harmony with the teachings of Christ and his apostles; to labor for union on a scriptural basis; to be a "living epistle"; to let my light shine; to practice what the preacher preaches and thus add weight to his sermons; to exemplify in my conduct and speech the spirit of the Great Head of the Church, Jesus Christ our Perfect Pattern (Matt. 18:17; Acts 2:42; Jno. 17; 1 Cor. 12:13; Eph. 4:1-6; Jno. 13:18; Phil. 2:5; 1 Pet. 2:21; 1 Jno 2:6).

"What kind of a church would my church be  
If every member were just  
like me?"

Suggested Hymns: Nos. 200, 201, 207 and 210 in The Brethren Hymnal.

## CHRISTIAN INDUSTRY

By Bell Warner

Jesus said, "Inasmuch as ye did it unto these least, ye have done it unto me."

Industry means some kind of pursuit or activity, something we engage our life and time in. When we see a little child busy here and there imitating things in the different walks of life; we say, how industrious that child is. And the girl busy each day assisting mother gladly with never a complaint nor a cross word or look we say, how industrious she is;—also the boy who gladly and willingly leaves his play to help with the many little duties around home, has his share in the claim of industry.

Much more we who are older have our part in the more important activities of life, known as Christian industry, in which many things are included—visiting the sick, doing all we can for them, supplying the needs of the poor, no matter the cause of their poverty, love will win mani-

fested by acts of Christian charity;—telling the sweet story of the cross, to those who do not, aiding all we can in missions, showing God's love and power to the world, and courtesy to strangers and to those who have no temporal abode also, to sinners and all the good in every way the Lord can make our lives useful, by his Holy Spirit.

—Newberg, Oregon.

The Dunkard Brethren Church of Goshen, Ind., has experienced an inspiring week of meetings held by Elder L. I. Moss. The first meeting was on Christmas evening and continued until January 2nd. We received much good instruction and encouragement from his visit. The attendance was good; some evenings the church being filled to its capacity. Many from neighboring congregations of the Church of the Brethren attended and expressed themselves in sympathy and accord with the Dunkard Brethren.

Glenn Cripe,  
Goshen, Ind.

In memory of BESSIE MAY HARTZLER, daughter of Amos and Ella Hartzler, born Oct. 3, 1882, in Richmond, Ind. Her mother preceded her to the Spiritual home, when an infant of 18 months old who then was reared to womanhood by kind grandparents. She was united in marriage to J. Elmer Petery, May 12, 1901. To this union was born four children, two sons and two daughters. Early in their married life they united with the Dunkard Brethren church and were firm believers in God's commands. Living true to her convictions she left an influence long to be felt.

Three years ago she underwent a most serious operation; from this time heart disease afflicted her and on January 24, 1927 fell asleep while at her daily duties in the home, her age being 44 years 3 months 21 days.

She leaves to mourn her departure her husband, four children, four grandchildren and two sisters.

Funeral services by the writer assisted by Bro. Beery, of Union, Ohio. Jan. 29, 1927.

Abraham Miller,  
2826 Pitt St.,  
Anderson, Ind.



# BIBLE MONITOR

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"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and  
Scriptural in practice.

OUR WATCH WORD—Go into all the  
world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## THE POWER OF THE CHURCH

Every institution that has a right to existence has certain inalienable rights for the regulation of its own government and the management of its own internal affairs.

The church as one such institution has such right and no one but disloyal members denies her this right.

Government in the church, as in other institutions, is the enforcement of certain rules and regulations for the peace and unity of its membership and for oneness in its practice of the ordinances and institutions of the body. Without this, "every one becomes a law unto himself," and confusion and discord is the result.

The best government is self government, and when this is properly exercised little external government is needed, but in the church as in other institutions, there are always some disloyal, disorderly ones, and even some incorrigibles who

must be held under restraint by the enforcement of external discipline.

"Let a man examine himself" is the law, and when this is done with a view of keeping in line with the principles and usages of the church all is well, and harmony prevails. "If we would judge ourselves we should not be judged." When this is done in the light of the truth and a desire to be loyal and true to the church, little need exists for rules and methods of discipline. But, in many instances, when the guilty alone sits in judgment in his own case, conviction does not follow for, "the ways of a man," in many instances, "are right in his own eyes."

The modern plea for internal discipline, or self examination alone, to the exclusion of Bible discipline by the church as a body empowered to regulate the life and conduct of its membership, has broken down all submission to the rightful rule and authority of the

church to enforce discipline upon the unruly and disobedient and disorder, disobedience, confusion, discord, and division that now exists, is the evidence of it.

The final resort in case of offenders is "tell it to the church". Why tell the church? So the offender may be brought into submission or to make his wrongs right, and if he will not do this, "let him be unto thee as the heathen man and the Publican", which the last resort by the church, not only by the offended one as an individual, but by the church as a body. So we are told to "withdraw from every brother that walketh disorderly", and this must be done by the church as a body and not only by the individual. Hence Bible discipline, enforced through church government.

The "Teach them to observe all things" (Matt. 28:20) applies as much to the general life and conduct as to the prominent ordinances of the church. Teaching is all right and to the docile, is all-sufficient, but for the lawless and disobedient more drastic measures are sometimes necessary.

The loyal citizen is not fined, imprisoned and punished. It is the disloyal incorrigibles that

have to be subject to restraint. So in the church laws are not for the loyal and faithful but for the lawless and the disobedient and the presumptuous who "despise government".

The unfortunate thing in the case is the failure to enforce Bible discipline impartially. This condition is true to an alarming extent under civil government. The common citizen is quite often punished for crimes which certain others commit with impunity.

In the church trivial matters are sometimes made or subjected to an action of the council while gross crime go unpunished. It is so hard to attain to that standard that we "know no man after the flesh".

The best regulated families we have are those where family rules and regulations are observed even if they have to be enforced. Parents have learned to teach and "train up a child in the way it should go" is fine, but in spite of this there are some incorrigibles that must be subjected to restraint and that to "spare the rod" often means to "spoil the child", and even the Father has learned that he must "chastize" and "scourge" his children sometimes.

Need we then expect less of

the church?

Has the State and the family a right to enforce discipline? Why should not the church have the same authority? It is not supposed the church should be a tyrant in this matter, any more than the state or the family should be such, but as in these, in matters of privilege and propriety, the authority of the church over the individual is supreme, and peace and order and harmony cannot prevail without the exercise of this authority.

### WORTH WHILE MAXIMS

A. J. Bashore

"Many people of well trained minds in modern things give some wholesome thoughts yet their mind is a blank to good, sound Biblical thoughts. They walk not even by light."

Trees are known by their bark and leaves; their outside covering. The Christians ought also be known by their outside covering and conduct.

"Are you conquering the adversary by doing the things forbidden in God's word?"

"In some natural things we want the rule, yet some form of government wants no rule. The same is true in the

church."

Jesus says: "I set an example."

"The unseemly conduct of would-be Christians is the most fruitful source of infidelity."

"God hath made man upright, but they have sought out many inventions."

Is the New Testament Christianity a burden to you? What's wrong?

"Open thou mine eyes that I may behold wondrous things out of thy law."

"In all thy ways acknowledge him, and he shall direct thy paths."

"The Lord our God is one Lord." Always, now and forever.

"If a man claims to be spiritual let him acknowledge the commandments of the Lord."

"Set a watch, O Lord, before my mouth: keep the door of my lips."

"Anything that is almost right is wrong."

The life that is not ashamed to speak of and confess Jesus is a lying life.

"Since man to man is so unjust—

I hardly know which one to trust.

I trusted many to my sorrow,

So pay cash today, I'll



trust tomorrow."

The nearer we live to God, the more sensitive we become to the presence of sin.

"Watchman! What of the night?"

"But the path of the just is as the shining light, that shineth more and more unto the perfect day."

To act, to do, to say the right thing at the right time. Be not discouraged, every cloud has a silver lining; and the good will be rewarded.

When your good is evil spoken of,—have hope. They speak evil of our Savior too.

"A man without faults has no friends."

"A bad egg takes up as much room as a good one."

"The things which do the most to make us happy do not cost money."

—328 Mooney Ave.,  
Monterey Park, Cal.

## IS THE CHURCH AND WORLD GETTING BETTER?

### Part IV

Mary Morris

When we see how the woman (or church) is at present drinking in the flood, and the doors of our churches have been opened to liberality, need

we wonder that Paul said in 2 Thess. 2:3, "For that day shall not come except there be a falling away first."

If the church is not going to rise higher than worldly institutions, lodges, clubs, etc, then surely she has lost her mission for which Christ died. So if the all conquering church is to stand, she must be built upon the all conquering Christ, or else she will go down in defeat.

Prov. 29:18, "Where there is no vision the people perish." Past history proves this and today the masses live as though this luxurious age would always last. Past history also proves to us, such conditions existed before. Study carefully the fall of Babylon in Jer. 50th and 51st chapters.

Also Sodom's downfall was fullness of head and abundance of idleness (Ez. 16:44-58) and yet former nations and cities as they fell are no warning to the people of today. Educationally, religiously and commercially they arose as a great mountain (Jer. 51:25) but when it falls (the earth) it shall be as a great millstone cast in the sea of God's judgment.

Usually certain conditions

preceded a nation's downfall.

(1) Was eating and drinking (Matt. 24:37-38; Luke 17:28-29).

(2) Wealth and prosperity. (Rev. 3:16)

(3) Lewdness among women (Eze. 16).

This brings us to the fourth phase in Prov. 39:10, "A man with a maid." The Thyatira church was called the corrupt church. Since these churches are a type of all the churches universal from Christ's first to his second coming it proves before this age will close we will again have a corrupt condition which we know is here now. This church had a wicked woman, Zezbel, a type of the corruptness of this age just before Christ's coming. (Isaiah 4:1) "And in that day seven women shall take hold of one man, saying, we will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach." In so-called Christian America in 1925, 171,000 divorces were granted, but we had just such a condition at Christ's first coming. Perhaps that was one of the reasons Christ gave the incident at the well with the Samaritan woman when he said she had five husbands and the one she lived with was not her husband, to prove that religion with all its

educated members of the Sanhedrin and a beautiful temple at Jerusalem with all its forms and ceremonies religion had reached a very low ebb.

Since the world and the church are walking side by side, need we wonder that satan's deadly wound was healed. (Rev. 13:3) "And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wandered after the beast." These heads may refer to political heads, as 6 is the world number but seven always brings us into something religious, so satan has a religious head as we tried to picture "The serpent on the rock" and when church federation comes to its full accomplishment also world conditions there his deadly wound shall be healed; for he again shall win many who were members once of the church, but who were led away through false teaching until he will have a vast army both from the churches and the world. Need we wonder his deadly wound shall be healed and all the world shall wander after the beast.

•In Rev. 13:1, we have this beast coming out of the sea. Who shall it be? The Bible calls him the Anti-christ. The term signifies one absolutely

opposed to Jesus Christ. It does not simply mean a system or organization, but a person—as Christ is the express image of the Father, so anti-christ will be af satan.

The sea, in Rev. 17:15 refers to peoples, multitudes and nations and tongues. So he will come to power because the multitudes and nations want a man ruler. He will exercise universal sway over mankind. (Rev. 13:15-17) He will be a king, a mighty monarch. The apostate church, Jew and the world shall be deceived by him. The Jews having returned to their own land and rebuilt their temple, will make a seven years' treaty with Anti-christ which is described by the prophet Isaiah (28:15-18), as "a covenant with death and agreement with hell."

He will master the world as the head of the League of Nations, which is now formed, all unconscious of its coming head. For when the league of nations is fully complete a man will then be head over the league and he will then be the world ruler. This brings the sad picture of armageddon. (Rev. 16:14-16) Notice the kings of the earth are mentioned. This war shall have its rise from a league or the kings of the earth, and it will include the whole world. This shall be the last war of this

age. Just h<sup>2</sup>ow many wars will come before this one Bible students are not able to say, but it will be a terrible war Rev. 14:15-20 is the scene of Armageddon.

This war shall be all in readiness but will not break until Rev. 16:15 (which is the rapture of the saints) shall be ushered in. Then notice verse 16 and he gathered them together into a place called armageddon (Joe 3:9-16) In Joel 3:2 it is called the valley of Jehospat. In Megiddo, Josiah and many of the Old Testament kings were slain, a type of the kings of earth in the last days.

We hear a great deal from the press and public the terribleness of the next war: poison gas, gas bombs, etc., and the great statesmen express themselves saying, we have come to the cross roads, and no one knows his way out.

What does it all mean?

Rapidly are the characteristics of an age ending. This age like others began slowly. Notice the rapidity the past 20 years, and may we be able to discern the signs of the times. For the great peace cry should put very Christian on his guard. It is time to trim our lamps and fill them with oil. For the bridegroom can be expected now at any time. For when the rupture of the



church takes place this old world is ready for destruction (Isaiah, ch. 24) Rev. 6 to 19 chapter, gives a picture of this awful tribulation spoken of by Christ in Matt. 24:21: "For there shall be great tribulation such as was not since the beginning of the world to this time no nor ever shall be."

Daniel 12:1, "And there shall be a time of trouble such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." This scripture must refer to a future time not yet fulfilled for all those whose names are written in the book shall be delivered.

In 11 Thess. 4:14-171 this is the scripture of the rapture of the church. Christ must come for his church before he can come with his church. He does not come to the earth at this time, only meets the living and resurrected saints in the air. While the saints are in the air the world shall pass through this terrible tribulation. The apostate church, anti-christ and wicked living shall experience terrible judgments. The seals, trumpets and vials are filled with calamities for this old sin cursed earth. Then Christ shall come out of the air with his church. He then

comes to reign on the earth with the saints as described in Rev., 20th chapter. All signs today indicate even to the unthinking that we are in the midst of an ominous time. The old order is breaking up, a new order is near at hand, both in our churches and government. Churches are losing their hold on spiritual things, governmental forms are crumbling. Statesmen are looking about for new means for controlling the masses. The world's unrest, which is apparently leading on to some catastrophic crisis. Who is to bear the blame if the world is not saved? God gave a challenge to the church, but if the church is not going to rise higher than the world, then surely she is not able to help to save the world. We often hear the expression from pulpit and press "the world needs Christ", but when we study churches today as they really are, I wonder if it is not the opposite, the churches need Christ. Christ when he gave the messages to the seven churches of Asia, he asked the churches to repent not the world in those messages. If the churches would live and follow Christ then they would be able to save the world.

To sum these articles as a whole, is the world and church

getting better?

The modern mind says yes,  
But God's word says no. As  
in the days of Noah so shall  
also the coming of the Son of  
man be.

—Mishwaka, Ind.

## THE PASTORAL SYSTEM

B. E. Breshears

Some months ago I secured the publication of three articles in the Gospel Messenger under the heading: "My Views of the Ministerial Situation." The purpose was to set forth what was sincerely believed to be the New Testament teaching regarding the ministry in the early church. Also since the pastoral system has been pushed forward as the great need of our brotherhood for a number of years it was my wish to make an honest inquiry and a candid statement of my views as to the introduction, the adaptability and the working of the system in our church, together with an investigation of its scriptural authority and a comparison with the precedents and methods of the apostolic church. The question of ministerial support and its relation to church expansion and mission work was also considered.

With the full recognition of the fact that there is room for a difference of opinion as to

what should appear in our church paper on this or any other subject and with no desire to censure any one it may as well be said that I could not say all I wished to say for the reason that one of the four articles sent in was rejected.

Knowing the sentiments of the editor of the Monitor and some of his contributors on the subject I venture for publication the rejected article together with additional matter (as in part 2 and 3) with the hope that readers who chance to see this may be induced to look into the subject and may judge of the merits and the safety of the position taken. Perhaps it should be said in this connection that should these articles appear it does not necessarily reveal my attitude toward the movement championed by this paper. However will say that I love the Church of the Brethren and the principles upon which she is founded and for which she had stood for 200 years. I have believed that my eternal salvation was conditioned upon my doing all I could in my weak way to disseminate those principles and to maintain them before my children and before the world, and this for the reason that they have behind them the power of the scriptures and

are sealed by the blood of the Divine Son of God.

The words "pastoral system" as here used means that system which places a man in charge of an established church with permission to oversee all the services, do the preaching and superintend the religious work of the congregation. In order to exercise in this capacity he enters into an agreement with the congregation or its "ministerial committee" to serve for a specified time and for which service he is to receive the stipulated amount of money agreed upon by the parties to the contract. We have examples of this system in many of the denominations with whom it has been in vogue for longer or shorter periods of time.

Some time ago a good brother said in substance, that if the introduction of the pastoral system into our churches were left to a vote of our ministers and elders there would be an overwhelming majority against it. If this be true and I believe it is, it seems right to inquire why such a condition exists. We have had much said in favor of the system and if it is such a boon to the churches as many seem to think we should like to know why those who have been most active in building up the congregations of our brotherhood

should not come forward wholeheartedly in its support. It is indeed a misfortune not to have them do this.

Surely we have not come to the point when a large percent of our ministry are opposed to the best interests of the church. If the system is not a luxury to be had by the well to do congregation, but is a necessity for the growth, peace, purity, prosperity and spirituality of the church why should not all our ministers be quick to see these things?

Years ago an inquiry into these questions would have been thought quite in place. I do not know how it may now be regarded by the majority of our membership; but the fact that very many of our devoted and spiritual members and ministers, including not a few who have labored from a quarter to half a century in self sacrificing work for the church are not favorably impressed with the system is sufficient apology for this inquiry.

Those who have been readers of our church paper for a good many years, very well know that it has not been so very long since a plea for pastors as the other churches have them would not have been well received. Possibly this has changed and one who would voice sentiments as of old may



have to face the frowns of those who have had about all the say on this question of late. This does not appeal to one generally. Nevertheless the popular views of a religious question may not always be the correct one.

As regards the system we have had a peculiar situation in our church. To introduce it has required considerable boosting. There is one class who have boosted it from the start. This class have happened to be rather influential in the church and must be given the credit for the good or evil or both of these which will result. The responsibility cannot be laid to our ministry of the generation just past nor to our present ministry as a whole. It must rest with those who have been very persistent in setting forth the advantages of the system. I allow the reader to analyze these statements.

There can be no question that the practice of other denominations has greatly influenced our people in a good many ways. The fact that about all the members of other churches scarcely think of a minister except as a pastor has greatly influenced many of our brethren. Those referred to above as responsible for the inception of the pastoral system have looked out over the religious field and have taken note of the church machinery

of other denominations. They have taken note of the workings of the pastoral system. The result has been that this large drive wheel cast in the foundry of these denominations and used in their machinery has been introduced into our own.

It has been pointed out in the columns of the Messenger that because a wheel or other part may work good in one machine is no evidence that it will do so in another of a different kind. I believe this wheel has so far not worked very smoothly with us. Whether or not the pastor is accountable it is having the effect of driving the machinery too fast in undesirable ways. "There is some friction; a bit of grinding here and there." There is opposition and as this opposition comes from those who believe the plan has not enhanced the spirituality of the membership their objections should at least be heard.

I trust it will not be thought amiss for me to refer to the fact that our brethren of the past, those faithful leaders most of whom have passed to their reward did not hesitate to warn us of what they thought would be the resulting evils of this system. They firmly believed it was not adapted to maintaining the gospel teaching as understood and

practiced by the church. My candid belief is that a prayerful study of results in our own and other churches will verify their wisdom. This conclusion has been reached even though many tell us that these brethren did not possess that foresight sufficient to see that we must change in order to meet the needs of our time. It is said that they did very well in their day, but we have come to a time when we can no longer follow their example in ministerial work. This means with many that we must do as the other denominations. It is the old story of a desire to be like those by whom we are surrounded. Israel of old wanted a king to lead them forth to victory. Yielding to outside influences modern Israel wants a pastor for this purpose.

Many of our people have been influenced by this talk about the needs of our time. On this subject a brother said "the church in the days of the apostles was not yet fully organized." He seemed to think the early Christians carried forward the Lord's work in sort of disjointed fashion. My thought is that our modern churches have no advantage over their methods when it comes to doing effective work. When it comes to "the teaching and organizing functions of the church we should think

seriously before turning from those officials pointed out and enjoined in the New Testament. The modern plans do not seem to meet the needs of a good many of our people who have favored them in the past. After a trial and after taking notice to tendencies following many have concluded that the modern system does not prove to be what they thought it would be.

On the whole it is safe to say that those members in the church who have been a bit impatient of restrain in worldly tendencies have been the first to favor the pastoral system. It has been favored by those averse to disciplinary measures. Those who have been most influenced by the surrounding churches have been strongly favorable. Further it can be said that those who have stood strongest for the characteristic doctrines of the church have been least sought for as pastors. There are exceptions, but we think these tendencies will be more and more in evidence in the future.

—Omak, Washington.

We are having a Brethren's Card printed similar to that put out by the General Mission Board some years ago. Order what you need at 50c per hundred

PAUL MYERS

## BIBLE MONITOR

Poplar Bluff, Mo., March 1, 1927.

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B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

Grant Mahan, Homestead, Fla., Associate Editor.

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### WILL IT PAY?

J. H. Beer

Can you afford to fellowship leaders who have apostatized from the word of God, and ceased to cry out against the prevailing sins of this present age, saying peace, peace, when there is no peace.

There are many in the Church of the Brethren who are not satisfied with present conditions as they exist in the church, and yet they do not like to separate because of friends, and children, and associations. Do you love these more than you love your Saviour? (Matt. 14:30-38) A man's foes shall be those of his

own household, He that loveth father or mother more than me is not worthy of me. And he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me.

To be a servant of our Lord means to go where he would have us to go, and to do what he has commanded us to do, even though it may mean separation from those whom we once worshiped with, if it brings us nearer to Christ it is our duty to do so.

Will it pay to continue on with a people who are getting farther away from the truth, and the teachings of Christ, when there is no hope of reform.

The history of the children of Israel was written for our admonition. It is said of them they sat down to eat and drink and rose up to play. Has not the church today out done the Jewish church in pageants and plays, and entertainments with program and banquetings. If they were through idolatry and unbelief not permitted to enter the land of promise, can we?

They had a form of Godliness but denied the power, From such turn away. (2 Tim. 3:5).

This is the kind of fellows that Paul says creep into houses and lead captive silly wo-



men, laden with divers lusts ever learning and never able to come to the knowledge of the truth.

You owe it to yourself and to your rising posterity to take your stand for the whole gospel that when your work is done you will have left behind you a body of people who stand for a whole gospel, and bless your offspring for generations to come.

I believe very true Christian wants to be obedient to their Savior. (2 Thess. 3:6) "Now we command you brethren in the name of our Lord Jesus Christ, that ye withdraw from every brother that walketh disorderly and not after the traditions he received of us." It is not only our privilege to do so but we are commanded to withdraw from every brother who walks disorderly. Will it pay to support and fellowship the things we know are wrong? Can we afford not to do it? Will it pay to sit down in silence and let come what may? To go with the crowd may be easier, but will it pay?

(Matt. 7:13) "Strive to enter in at the straight gate for wide is the gate and broad is the way that leadeth to destruction and many there be which go in there at, because straight is the gate and narrow is the way that leadeth

unto life and few there be that find it."

God saved the old world through Noah, only eight persons, not a large following, not at all a big crowd. God's truth was vindicated, Noah being warned of God, moved with fear, prepared an ark to the saving of his house. My brother, when the storm breaks it's not a matter of a big crowd that will concern us, but a matter of safety.

When God wanted a new nation he said to Abraham, come out from among thy people and thy kin folks and thy country, and the record says Abraham obeyed not knowing whither he went. He might have said Lord, I can not do anything by myself, there is too much opposition, but Abraham believed God, and went at his call.

It does not require much courage to go with the big crowd, but when a person is singled out alone and must stand for his convictions when the opposition is trying to crush him, it is then that the spirit of true courage is shown when the crowd says away with such a fellow, it is not fit for him to live.

Rev. 18:4, speaking of the apostate church, said, I heard another from heaven saying, come out of her my people, that ye be not partaker of her

sins. If I understand this scripture correctly the only way to escape from the sins and plagues of an apostate church is to come out of her, to have no fellowship with the unfruitful works of darkness.

God is calling at this very hour to his faithful children to separate themselves from those that walk ungodly. He has given no uncertain sound. Who will prepare himself to the battle?

—Denton, Maryland.

## **RADICALISM, LOYALTY AND LIBERALISM**

F. B. Surbey

Much is being said these days about "radicalism" and "liberalism". It is true that often people say, without thinking whether it is really so, that certain brethren or sisters are radical. It is usually conceded that a radical person is one who holds extreme views, or desires a complete change in the policy or laws of his organization. We believe that in recent years there have been comparatively few radical people in the church, and yet we have heard it said that radicalism has caused the downfall or gradual decay of many churches. A liberal person is one who does not feel it necessary to be bound by many of

the established laws of his organization, but who desires and grants liberty to do according to his own pleasure. On account of these views the modern customs and fads of the world were ushered into the church and the destructive effects thereof have been clearly seen in many congregations about us.

While yet affiliated with the Church of the Brethren, some of us were said to be radical. Now, some of those brethren and sisters that said we were radical then, may be with us and helping us contend for the same things we contended for then. Maybe we are all radical now. Again, maybe we are all liberal. Who is "radical"? Who is "loyal"? Who is "liberal"? These are questions for experience and wisdom to answer, so we will not attempt to answer the questions nor ventilate the subject. We will only try to provoke thought, and to offer a few suggestions on the relative merits and demerits of these terms as they may affect the Dunkard Brethren church.

The comparative demerits of radicalism and liberalism are best seen by the results they produced in the church in recent years. How many members have there been in the church in recent years who have had extreme views and demanded complete changes in

the conference decisions along the line of more stringency? Are these very numerous and very popular? How many church troubles and dissensions have originated through them? How many of these have actually drifted away from the church, and how many others have they thus influenced? On the other hand, how many, in recent years, have desired and granted freedom of action and assumed the liberty to be disobedient to conference rulings? How many others have **these** influenced to follow in the same footsteps? How many of these have wandered away from the church and gone into worldliness? How many church troubles and dissensions have these caused? Are not the liberal views more in harmony with the carnal desires of the masses? History and experience proves that liberalism has caused more trouble and taken more people into the world than radicalism, and is therefore more dangerous. The runaway horse usually makes more destruction than the balker.

The other word of our subject is "loyalty". The loyal person is one who obeys his church, who defends her principles and methods, and who supports her according as the Lord gives ability. These loyal brethren and sisters serve the

church, and by their life and influence draw others to the church. They cause no church troubles but rather sacrifice for the church. They are not easily swayed by every wave of doctrine and do not try to serve two masters. If the time comes when radicalism or liberalism gains the majority and is ushered into authority, and proceed to hinder and suppress and prohibit loyalty, then they come out from among such authorities, become separate, and form an organization where loyalty to Gospel principles and church rulings can be maintained. They remain faithful.

It is possible, however, and altogether probable that even in the Dunkard Brethren church we will find radicalism, loyalty, and liberalism, these three, but let us remember that the greatest of these is loyalty. Loyalty is the example for the other two, and the remedy for them. If we are in the Dunkard Brethren church let us be loyal to her. Since there are now **four** separate organizations of the original church founded by Alexander Mack in 1708, we need not make any of them any trouble, but ought to be able to be loyal to one of the four. It is not likely that the decisions of the Dunkard Brethren church will exactly suit every individual,



but we believe we would better yield our opinions in one or two points along the line of more stringency, than to yield them to twenty or thirty points along the line of more leniency. Let us remember past history and experiences and profit thereby. If any one of our brethren or sisters contends for one hundred percent obedience to our decisions, let us not say "you are radical" but

rather say, "God bless you for being loyal". How else can we be conservative? How else can we conserve or preserve the church?

Loyalty is our hope. Loyalty makes unity and both of these bring success. Loyalty is the word. Let us teach it in our homes, teach it in the church, and live it everywhere.

—North Canton, Ohio.

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CYRUS WALLICK, CERRO GORDO, ILL.

**Motto: READ, THINK, ACT**

### ROLL OF MEMBERS.

(Continued)

20. John Slepp, Bradford, Ohio.

### THE CHURCH

(Continued from Last Issue)

What is the church? Not only a place to worship, not only a million dollar building; and not a body of nominal professors who say "Lord Lord," and do not what the Lord says. But a body of people chosen and called of God; a body of believers who are always ready to render humble loving obedience to all the commandments of our Blessed Lord and Sav-

ior. See Revelation 1:3.

What is the purpose of the church? It is a heavenly place to which to draw together, the members of the body of Christ; to hold together as one all who have been truly converted to the Savior and his plan of salvation; to hold together and prepare for heaven all who would be saved.

What is my duty to the church? To be as an obedient child to its parents. John Coolidge, when his son was elected president, said that he hadn't thought that Cal was an extraordinary boy but he was always an obedient boy. And my

duty is to obey whether I understand or not; to obey and not follow the crowd which is going astray. Dear Lord! help us to always obey thy will.—Abstract of a paper by W. R. Bratten.

“**The Christian Church** is of divine origin, and continues by divine authority. It is a world-embracing institution, and has a message and mission to ‘all people’. In its true sense it is a spiritual organism; a body of Christ’s adherents bound together for fellowship, testimony and labor for his cause. It has a visible organization for the expression of its faith and the accomplishment of its purposes. It represents God’s kingdom in the world, and is the chosen agency for its advancement. It is the legitimate successor and consummation of the ceremonial dispensation, fulfilling its types and transforming its ‘shadows’ into substance. Unto it as unto Israel of old are ‘committed the oracles of God’. It is the custodian of revealed truth. It is the holy task of the Christian church to preserve the sacred records. It is the witness to the truth, through which it is to gather men of all nations into that kingdom which achieves its final and universal conquest by Christ’s return in glory.

Its experience has been and will be a mingling of suffering and success.

“Its claims—The force of these must depend on two things: authority and excellence. As a divine institution the claims of the church have authority. The excellence of its principles and purposes render it worthy of support. Its claims are inclusive, embracing possessions, character and service. The world mission and varied activities of the church create great demands, and impose obligations on every Christian for a material response. \* \* \* The great need is a spirit of Christian consecration. The millions squandered for ornament and appetite would fill the missionary coffers, and forward every enterprise of the Master’s kingdom. The end of all gospel agencies and efforts is character. The character of the individual determines the character of the church. The average experiences fixes the moral tone of the body. Christ is the example, and to ‘be like him’ is the fruition of gospel hope. The church rightly demands the best type of Christian experience and life of every member. \* \* \*

“One of the greatest hindrances to the extension of the church is the instability of its

members. So many suffer themselves to be laughed down by the taunting worldlings about them. \* \* \*

“The only excuse the church has for its existence as an organization is to secure the salvation of souls. From the attitude of many professed followers of Christ one would suppose the church to be a cold storage warehouse. The apostolic church was a hothouse, in which the new converts not only thrived and grew, but in which new plants were continually being started. Charles Spurgeon once said, ‘To add to a tree there must be grafting done. A true church is a living thing and living men and women are fit to be grafted into it, and the grafting must be done by the Lord. Some members are only tied on the church and they are neither use nor ornament’. \* \* \*

“The claims of the church can be met, so far as the individual character of the member is concerned, by his walking in newness of life and keeping the word of God. He can do this by prayer, reading the scriptures and service for God. \* \* \*

\* \* \* The minister and the layman have each a work to do.” —Arnold’s S. S. Lesson Commentary on the lesson for August 18, 1918.

## THE BIBLE, THE BEST OF ALL BOOKS.

Probably no one among our young people will dissent from this verdict that the Bible is the best of all books, but have you ever stopped to consider why this is so? There are many reasons for according the Bible this place. Let us consider some of these:

1. The Bible is the best book because it has the best author. “All Scripture is given by inspiration of God.” (2 Tim. 3:16)

2. It has the most important theme: The redemption of the human race from sin and its consequences.

3. It shows the greatest variety in literary style. History, poetry, biography, the drama, prophecy, proverbs, all have place in its pages.

4. It shows the greatest adaptability to all ages and conditions of life. Childhood, youth, or age, find “milk” or “meat” according to the need.

The black Hottentot slowly spelling out “sinners” claims the book as his; the cultured philosopher bows to a wisdom not of men. It meets the needs of men of every clime and station. “It is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” (2 Tim. 3:16)

5. It is the best by the test



of popular opinion. It is the most widely read of any book of all human history. Bunyan's Pilgrim's Progress, based upon the Bible, is probably the next most widely read book.

6. It has had the greatest influence of any book. One has but to read of the transforming power of God's Word over savage tribes and nations, to trace its moulding influence upon the civilization of so-called Christendom, to know that this is true.

7. It is the best judged by its longevity. The Bible has lived on while nations have risen, flourished and decayed. It will live on forever. "Heaven and earth shall pass away, but my Word shall not pass away."—The Youth's Counsellor.

### DEDICATION

The officials of the Dunkard Brethren congregation of Mechanicsburg, Cumberland Co., Pa., announce the dedication of their new church on Sunday, May 1st.

The building will be completed by March 1st, but in order that the many, who have signified their intentions of attending the dedication, may not be prevented from doing so by winter weather, the dedication has been set for the first Sunday in May.

This is the first church built

in Pennsylvania by the Dunkard Brethren congregation since their Charter was obtained.

Elder L. I. Moss of Fayette, Ohio, will be one of the principal speakers. Three services will be held. The morning services will be followed by the dedicatory services in the afternoon and the regular evening services.

A cordial invitation is extended to all. Another notice will be given at a later date as to the hours of services.

Ray S. Shank, Sec'y.,  
Mechanicsburg, Pa.

\* \* \* \* \*  
\* **WHAT THEY SAY** \*  
\* \* \* \* \*

Newberg, Ore.,  
603 N. Grant St.

Dear Bro. Kesler:

We certainly are enjoying The Bible Monitor. Its good is increasing rapidly. There are many dissatisfied brethren and sisters scattered over the states that receive much help through its columns. You have done fine with the paper. Just continue the good work. The church at this place seems to be well encouraged and are willing to work. We are very anxious for a church house and must have one before very

long.

S. P. Van Dyke.

Yale, Iowa.

Eld. B. E. Kesler:

My Dear Bro.—I cannot find words to express to you how much we enjoy the Monitor. They are getting better all the time. The January 15, is one I wish every professed Christian could and would read. Eld. D. W. Hostettler was here on December 26 and helped us to organize. We hope to see our organization in the next Monitor, and I am happy to state our little band is slowly increasing.

E. D. Fiseel.

## PARABLES OF JESUS

W. Y. Smith

“The same day went Jesus out of the house, And sat by the sea side. And great multitudes were gathered together unto him, so that he went into a ship and sat: and the whole multitude stood on the shore. And he spake many things unto them in parables, saying, behold a sower went forth to sow; And when he sowed, some fell by the wayside, and the fowls came and devoured

them up.” (Matt. 13:1, 2, 3, 4)

As Jesus took natural things to illustrate his parables, it is the Father's good pleasure to give us the kingdom. And Jesus spake to the multitude in parables. But let us look at verse 30, the tares. I note, “Let both grow together until the harvest; and in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.”

The wheat represents the children of the kingdom, the wheat and tares are yet in the world. “I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.” (John 17:15) And the tares are bound in bundles. And reserved in chains of darkness. But we continue in the 13th of Matthew, verse 34.

“All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them.” Now we pass on to the marriage of the king's son. “And Jesus answered and spake unto them again by parables, and said, the kingdom of heaven is like unto a certain king, which make a marriage for his son.” (Matt. 22:2)

—Tonasket, Washington.

Dear Monitor Editor:

Am writing you an account of what we did here at the Clearwater church. On the evening of January 20, a little band of us met at the home of Elder A. J. Detrick and organized a Dunkard Brethren congregation. It took much prayer and wrestling with the Father to decide what to do, there being so few of us in the first place and by dividing we would still be fewer in number, but we decided to stand for the gospel principles and faithful to our baptismal vows. Some expressed themselves as having a great load lifted from their minds and feeling much better. We had an inspiring little meeting. There were eight signed up to live a faithful life. It sure pained our hearts to sever relationship with dear ones, but we couldn't drift with the tide any longer. The "Old Ship of Zion" is once more sailing up the stream inviting the faithful to get on board. We are made to cry out with Jesus, "O Jerusalem! Jerusalem, how oft would I have gathered thee as a hen gathered her brood and ye would not!"

We have one Elder but no deacon yet. We are hoping that more may see the light before long. Elder A. J. Detrick is our leader; the writer church

clerk. At present we are holding services at the home of Bro. Detrick. Sunday school at 10 a. m. Preaching in the evening. We had 24 in our first Sunday school session. The outlook is rather encouraging.

Mollie Harlacher,

R. R. No. 1—Box 49

Lenore, Idaho.

A number of subscriptions expire March 31. Is yours one of them? Watch your date line. We don't want you to miss a single copy of the Monitor. Renew at once and keep our list climbing, it is larger now than ever before. Get busy and help us grow.

### WINE OR GRAPE JUICE, WHICH—REVIEWED

Samuel Weimer

In the Monitor of January 15, 1927, page 20, appears an article headed as above but I can not agree with the author of it for the following reasons. First, the Saviour did not use the word wine when he instituted the communion service but he used the words cup and fruit of the vine.

"And he took a cup and gave thanks and gave to them saying, drink ye all of it, for this is my blood of the covenant which is poured out for



many unto remission of sins; But I say unto you I shall not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." (Matt. 26:27, 28, 29. RV.)

Not a word about fermented wine. Jesus carefully selected "fruit of the vine" which allows the unfermented juice of the grape to be used which is more reasonable to use than the wine which is the fruit of fermentation. Furthermore, there are passages in the Bible which clearly indicate that the unfermented juice of the grape is called wine. "Neither do men put new wine into old wine-skins: else the skins burst, and the wine is spilled, and the skins perish, but they put new wine into fresh wine-skins, and both are preserved." (Matt. 9:17 RV.) This new wine clearly represents the unfermented juice of the grape as new wine must have vent in going through the process of fermentation and old wine-skins have been stretched to their full capacity, so new skins must be used which will allow stretching for the or unfermented wine.

In Jer. 40:10, 12: The Jews that were going back to their old home were commanded to "gather wine and summer fruits and oil" and we read

they "gathered wine and summer fruits very much". How would it be possible for them to gather wine if there is no wine but fermented wine. Undoubtedly the unfermented grape here is called wine and that is the wine they were to gather.

(Job 32:19), "Behold my belly is as wine which hath no vent; it is ready to burst like new bottles", grape juice or new wine must have vent when it is fermenting or it will burst its container. This shows Job had in mind the fresh juice of the grape which he called wine. In the face of these scriptures how can any one claim there is no wine in the true sense but fermented wine. "The brother also says that Christ instituted the communion fully seven months after the wine season. Hence the probability of fermented wine. We are informed by authority or men that know that there are several ways of keeping unfermented wine from fermenting and that those ways were known to the ancients. And it is also stated by men of authority that fermented wine is leaven or leavened. And we know that the Jews were commanded to put all leaven out of their houses at the time of the passover feast from the

fourteenth day to the twenty-first day of the first month.

—Peace Valley, Mo.

To the Monitor,  
Greeting:

Since the tobacco question is up let us finish it.

I have been a habitual tobacco chewer. I chewed day and night for about 40 years, and I quit. First of all, one of the sisters of the church approached me and said, why don't you quit the tobacco habit. I said because I like the taste of it. We had quite a discussion on tobacco and its use, and filthiness and so on. But it did not take effect on me just then, but soon afterwards it did. The thought, "am I a stumbling block in my sister's way"? Then the leaven began to work. I thought of brother St. Paul. If my brother is offended because I eat meat, then I will not eat meat. Taking brother Paul as a model to model after, I was in trouble, just like an unconverted sinner. The fight was on and the battle had to be won or lost.

All of a sudden the Spirit got a hold of me and it seemed to say to me, "now is the

time", and I fotgot all else and threw the tobacco out of my mouth and I reached in my pocket and took the tobacco out and threw it in a place where I knew I never would pick it up again and I went in my carpenter shop and shut the door to, so no one would see me and there I maid a contract with my God, that if he would take that ill feeling out of my flesh, that men do have after trying to quit and the hanker for tobacco, that I would chew tobacco no more forever.

God did his part right there and thew the responsibility right back on to me and I felt it. So God acted very quickly and I was right up against it. "Now be faithful to your promise". I have not used tobacco since 1911 in August some time, I think.

Since then, how silly it seems to me to see someone with a cigar in his mouth or a pipe or a cigarette. I now have to step out of the way so I don't get the smoke. It makes me sick on my stomach.

J. W. Brennaman.

## IT IS CHRIST

Pain flays your body with its stinging  
blow,

And dread of threat'ning unseen ill  
you know.

Fear not; 'tis thus His love  
Would lead your thought above.  
You think it is affliction?

It is Christ!

Flesh wars with spirit hidden sin as-  
sails,

And on all sides iniquity prevails.

He trusts you; through the test

He'll bring you to your best.

Behold the great Refiner!

It is Christ!

Disasters comes, and overwhelming  
loss,

And all life's gold seems turned to  
worthless dross.

But when heaven's court you near

Your treasure will appear.

You thing it is misfortune?

It is Christ!

Your life is filled with disappoint-  
ments keen,

And shattered plans on every side  
are seen.

Do you not understand?

He would thus free your hand

To serve him through your brethren.

It is Christ!

Your heart is torn, and anguish fills  
your breast

Since one so dearly loved was laid  
at rest.

A blind and slow to learn!

Upward your sad eyes turn,

You think it is bereavement.

It is Christ!

—Selected.

## OBITUARY.

Mary, daughter of John and Sarah Wyse, was born in German Township, Fulton Co., Ohio, September 28, 1849; Departed this life January 18, 1927, age 77 years 3 months and 21 days.

February 6, 1868, she was married to Jonathan Stutzman; they lived together almost 59 years. To this union were born 14 children. Two sons and four daughters preceded her to the great beyond. She leaves to mourn her loss, a companion, 3 sons and 5 daughters, 61 grand children and 40 great grand children, and many other relatives and friends.

She united with the Amish Mennonite church at the age of 18 and 28 years ago united with the German Baptist Brethren church; to this faith she remained faithful until death.

She was a kind hearted companion and a loving mother. Some of her last words were, "Jesus will take care of me."

"A precious one from us is gone.  
A voice that we loved is still.  
A place is vacant, that never can be filled."

"We'll never forget you, Dear Mother  
Thy name, thy faith, thy love, will lay  
On Memory's table, bright and clear."

Funeral services were held in the West Fulton church, conducted by L. I. Moss, assisted by Samuel Grieser of the Amish Mennonite church.



# BIBLE MONITOR

VOL. V

March 15, 1927.

NO. 6.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and  
Scriptural in practice.

OUR WATCH WORD—Go into all the  
world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## NOTES ON THE DECLARATION OF PRINCIPLES

It may be well to notice a few points of the Declaration of Principles, since in a few instances they are not fully understood by some of our people. It may be said just here, that this Declaration, except a few minor changes, was written some ten years ago, and to meet the then existing conditions in the church. At the same time, this Declaration has been before all our former conferences, four in number and almost unanimously approved by each conference.

It has developed however, that a slight difference obtains on a few points, viz: Art. viii. Sec. 1, "Affiliation with the civil government in accepting official position in discharge of the duties of which, the nonresistant principles of the gospel are violated, is incompatible with Christianity." This, in the mind of the author, means such offices as may necessitate coercion, violence, or the power of

the law, to enforce obedience to the law, as constable, sheriff, police, judge, justice of the peace, notary public, governor, president, commander of army and lower military officials, etc., and such office as requires the administration of oaths, as judge of elections, clerk of courts, etc. The aspirant can decide if he would have to violate the gospel; if he does not, the church must. Some of our people would cut out all official position and our opposers, too, for obvious reasons, would like for us to do so. To the writer, such offices as school director, census enumerator, county assessor, recorder of deeds, post master and such like are permissible.

Art. viii, Sec. 2, "Participation in games, plays, performances, and unions that are manifestly sinful, is contrary to the spirit of the gospel and of a pure heart." The significance and propriety of this article hinges upon the qualifying clause, "that are manifest-

ly sinful," and here it is practically impossible to be specific. Some say all games from marble up to cards are harmful to the Christian, while others can, and do, tolerate all these without remonstrance. The idea contemplated in this article is expressed in Art. ix, Sec. 2, "The supremacy of the church in questions of privilege and propriety is of divine right" That is, the church as a body, should know of the merits and demerits of these things and take a position on them, and then this position should be respected by the individual on pain of excommunication. This is so obvious it needs no defense. No institution or government can stand where every one is a law unto himself.

We are told to do "Whatever we do in the name of Christ, and to the glory of God."

How anyone could play base ball, basketball, cards, croquet, horse racing, cock fighting, etc. "in the name of Christ, or to the glory of God" is beyond the mental caliber of the writer. Imagine the spectacle of a minister heading his church and all going out on the grounds, or sitting around the center table in hilarious games of these kinds! Of course we should expect this motto: "In the name of Christ and to the

glory of God," or something similar conspicuously displayed. How devils would laugh, and angels weep! But we are told we must supervise and Christianize such pastime and amusements. Shame on such sacrilege!

Art viii, Sec. 7, "The use of instruments of music in the house of God or the worship therein, is in violation of scripture, and out of harmony with the scripture on the subjects of praise and worship." To advocate conduct and practices that are generally approved by the public is an easy matter, but to oppose them when so generally approved, is a more difficult task and only those who are impelled by conviction orunction of the Spirit will attempt to do so.

In the study of this subject, certain incontrovertible facts should be kept in mind, viz: It is a fact that in the institution of his worship among his people, Israel, God made no provisions for the use of instrumental music in this worship. It is a fact that when Jesus built his church and instituted the worship therein, he made no provision for musical instruments in it.

It is a fact that David, without command or precedent from God, originated and introduced them. The first in-

stance being when he fetched the ark from the house of Abinadab and placed in the house of Obedom .(1 Sam 7:1; 1 Chron. 13:7, 8; 13, 14). The second instance when he took the ark out of the house of Obedom and placed it in the tent which he had built for it, (1 Chron. 15:3, 16, 28, 29; 16:1).

It is a fact that David claims to be the originator of them. (1 Chron. 23:5), and Hezekiah attributes them to him. (2 Chron. 29:27).

It is a fact that those who use instruments of music in worship can claim no higher authority for it than the precedent of auid.

It is a fact that in later years when David was dead and gone God showed his disapproval of David's conduct in this matter, (Amos 6:5) by pronouncing woe upon those who do likewise.

It is a fact that Christ's instructions as to conducting the devotional part of our worship instruments of music are excluded, not being included, (Eph. 5:18-20; Col. 3:16; 1 Tim. 2:1-2). These instruction included speaking, teaching, exhorting, singing and prayer, none of which the instrument can do—hence excluded.

It is a fact that instruments of music do not promote or increase spirituality in worship.

It is a fact that instrumental music is detrimental to congregational singing, thus in large measure, depriving the congregation of participating in this part of the worship.

With these facts before us we cannot be blind as to the objectional nature of instruments of music in worship.

Other objections might be raised most of which have been previously noted in these columns.

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Art. ix, Sec. 4, "Christian women may function and should be encouraged to be helpful in many ways, but a female ministry in the sense of preaching, or a femal official in the church, is without scriptural authority." This is in harmony with the fact that neither Jesus Christ nor any of his apostles ever set apart any women as preachers or as deaconesses in the church. Some have claimed that "servant?" Romu 16:1, "may be" translated deaconess. The fact that no body of translators has ever so translated it, is sufficient evidence to refute such claim. Besides we are told "no phophecy of scripture is of any private interpretation." (2 P. 1:20). So that it must be a sorry cause that must translate the scripture in some special way to sustain it. Woe be the day



when we must make a "private," special interpretation of scripture to sustain our theories and practice.

It may be well to state in this connection that this article did not refer to any auxiliary institutions of the church nor does it now include them, such as S. S., C. W. Societies, etc. It meant and now means "officials in the church" as a body. These others being entirely separate, and distinct institutions. Hence this article does not prohibit sisters from serving in official capacity except "in the church."

Art x, Sec. 6. "The millennium will be 1000 years of peaceful reign of Christ at the end of this age." (1 Thess. 4: 13-17; Rev. 20:4-7). Some scriptures seem to contradict this, but John, who knew what had previously been written on the subject, tells us some thirty years later, that there will be 1000 years reign, and he had opportunity to know that none others have had.

Oakland, Md.,  
March 2, 1927.

The Bible Monitor:

The Dunkard Brethren part of the Pine Grove congregation held their first council meeting Feb. 5th, at Bro. H. B. Sines home. Bro. Elder John T. Green in charge. All the mem-

bers were present excepting a few that could not arrange to do so. We had a fine council meeting, all seem to agree and cooperate together. Bro. Green preached Friday, Saturday and Sunday very interesting and inspiring sermons. We feel that our church is growing not only in number but in spirituality. We had when we organized 47. Now we have 53 members. We have preaching every Sunday, somewhere at the home of the Brethren, good attendance, not only by our own members, but many outsiders who are in sympathy with the Dunkard Brethren.

We have selected a plot for God's house and we expect to make arrangements to start the work soon if God wills.

We pray that God will continue to shower his blessings down on us, and keep us on the straight and narrow way, that we may work together here for good, that our work will be pleasing to God; and He will let us live together in the other world, Amen.

G. B. Sines, Sec'y.

### SAD—BUT TRUE

Behod! The lodge lodgeth together and they eat. The club clubbeth together and they eat. The business men take counsel and they eat. The church hath a social and they eat. The

young people elect officers and they eat. And when the missionary society meeteth together they eat. But this latter is in good cause because they "eat in remembrance" of the poor heathen who have not much to eat. Behold! Hath man's brains gone to his stomach and doth he no longer regard intellectual dainties that thou canst no longer call an assembly or get together a quorum or even a "baker's dozen" except thou hold up the baker's dainties as a bait?

Be it true, that the day cometh, that, to get a crowd at prayer meeting the preacher must hold up a biscuit?

Yea, verily, thou hast heard of the child races of the world. But behold it is nigh thee even at the door. For as one calleth unto the child and sayeth: "Come hither, sweet little one, and I will give thee a stick of candy," even so must thou say to his grown up papa and mama, assemble ye together and we will serve refreshments. And, lo! they come like sheep in a pen. Isn't it so? Isn't it so? Amen.

The above appeared in "The Newberg Graphic," and we pass it on to the readers of The Monitor. That there is truth in these lines we can not deny. How much more easily it

is to get a crowd of people together by announcing a program, with refreshments to follow, than it is to get them to come to the weekly prayer meeting or to a good gospel sermon. The feasting method of calling together worldly people may not be amiss, but let it not be resorted to by those who are professing to follow the dear Savior. Paul, the inspired apostle says: "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Sarah A. Van Dyke  
Newbreg, Ore.

### STOCKHOLDERS MEETING AND DUNKARD BRETHREN CONFERENCE

Arrangements have been made with the Mennonite Brethren in Christ to use their camp meeting grounds near Goshen, Ind., to hold our stockholders meeting and conference June 1, 2, 3. This ground is equipped with a good tabernacle. A number of good cottages which are furnished with beds or cots and with mattresses, but no pillows or cover. Our committee will have full control of grounds and are making a uniform price for lodging. These cottages are all within a few rods of the tabernacle. Some cottages have beds

for 6, some 6 and some more. Those wanting cottages must bring their own pillows and covers, and may write to Bro. Glenn Cripe, Goshen, Ind., if you want to engage lodging on the grounds.

These cottages are equipped with electric lights. The grounds are supplied with a good water system, a good dining hall and a lunch counter will be on the ground. We will be prepared to take care of all of you who are interested in the work. It is an important meeting and we urge all our Dunkard Brethren congregations be well represented.

Railroad arrangements and further plans will be published later.

Remember June 1, 2, 3, is not so far away. Begin to plan now to enjoy these meetings. There will be preaching on Tuesday evening. Come.

L. I. Moss,  
Fayette, Ohio.

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## LOVE AND OBEDIENCE

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L. I. Moss

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Love and obedience go together. Our love for God is measured by our obedience. John 14:20-24, clearly teaches love and obedience together.

The 21st verse says: "He that hath my commandments,

and keepeth them, he it is that loveth me." Then verse 24, "He that loveth me not keepeth not my words."

These two verses bring to us the need of a knowledge of the Bible, when we get a good knowledge of the word, and really love God, it will be a pleasure to us to obey what he teaches in this word.

The 23rd verse brings to us a wonderful truth. John says, "If a man love me, he will keep my word." I think it would be a fair conclusion if we would say, "Those who are not willing to obey the word do not love God." Then there is a wonderful blessing follows the love and obedience of this verse.

The verse says, "The Father will love him and we will come and make our abode with him." Notice it says we will come, showing more than one. Surely it will be God, Jesus and the Holy Spirit.

I just want to drop a thought here, if these three make their abode in a life, there will not be much room for the evil one.

The real joy comes to the child of God, when we love God enough to cause us to obey His word so completely that God and Christ and the Holy Spirit will make their abode with us.

I don't wonder that folks who



find so many nonessentials in the Bible, fail to enjoy their religious life. The real fact is they do not love God as they should.

In our S. S. lesson for Jan. 16, we were taught from Deut. 6:5, to love the Lord thy God with all thy heart and with all thy soul, and with all thy might.

Dear readers when we thus love God, I am sure we will find pleasure in obeying the things he asks us to in his word.

Then just turn to 1 John 2: 4-6 and carefully read "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him; But who so keepeth his word, in him verily hath the love of God been perfected." I think you will all agree, the keeping of his words means to obey, and through this obedience the love of God is perfected.

Do you know the best evidence we have, a person does not love God is for him to refuse to obey? Yes, professor the world knows how much you love God, by how much they see you obey him.

We often sing "Trust and obey" just change that and sing, Love and obey.

—Fayette, Ohio.

## THE INSPIRATION OF THE SCRIPTURES

Chas. N. Stutsman

No doubt there are few, if any, of my readers but would readily answer "yes" to the question, "Do you believe the Scriptures to be inspired?" But, suppose you were in the place of a local Sunday School Teacher, who was teaching the lesson of January 16, and upon coming to the quotation from Paul in 2 Tim. 3:16, a High School teacher among your pupils asked, "How do you know they are?" What would your answer be? Are you ready to give real and intelligible reasons for your belief?

Nor is this question unimportant, to be cast aside as though unworthy of serious consideration. For upon the correct answer to this depends the answer to other vital and related questions, which may seem more startling, but which surely follow; such as "Is Jesus actually risen from the Dead?" "Is Jesus really a Virgin's Son?" "Is Hell a reality, or merely a condition or the dreams of some disordered mind?"

It is an old and trite saying that "There are two sides to

every question." To this particular question there are the Inside and the Outside, i. e. the Internal and the External evidences of Inspiration of the Scriptures we know as The Bible. Thus, within the Scriptures we find many evidences that they were not original with the men known as the authors.

The Scriptures referred to by the Master when here on earth in the flesh, and which we know as The Old Testament, were held in His estimation to be one **unit** and **intact** as one complete message. With the variety of individual authors, and the widely separated times and places of writing, there is no adequate explanation for the unity and consistency of them, except "Inspiration." Why is there not a variety of themes and conflicting theories of religions, as is found in every group of uninspired writings by even **contemporaneous** writers? The only satisfactory answer is "Inspiration—one supreme and all-wise God inspiring them all."

In Matt. 5:18 and in Luke 16:17, Christ emphasizes the sanctity and value of the least letter or literary particle of the "Law", which meant the writings of Moses. This language of Christ's sounds very

much like the very **verbal INSPIRATION**, of which so many modern professors of religion have such fear and horror. Again, in John 10:34-35, Christ quotes Psalms 82:6, calling them "Scriptures which cannot be broken." Thus He stamps the Psalms with the seal of inviolability. But the Psalmist was there quoting from Exod. 22:28, so that the "Law" and "Psalms" are here linked together as of equal dependence. In Luke 16:29:31, "Moses and the Prophets" are represented as sufficient revelation for the salvation of an Israelite, so that the **prophets** are thus added by Christ to the list of approved authorities. Also hear Him, in Mark 7:10-13, contrast what "Moses said" with "Ye say," and sum it all up in the thirteenth verse by naming what "Moses said" as **the word of God**. This is why we know they are inspired! In Luke 24:44-45 we find Christ expounding "all things which were written" of Him, whether in "Moses," or the "Psalms," or the 'Prophets.' These three groups include all of our Old Testament, and were known by the Jews by these very names here used by Christ. Why could Christ so readily expound these Scriptures? Because He had been with the

real author, who inspired them, and knew their message.

But not only does Christ set His seal of approval upon the Old Testament, for in John 14: 26 we find Him **Guaranteeing the accuracy of the Apostolic recollection** and endorsing the product thereof. "All things shall be brought to your remembrance, that I have said to you." This means our "Gospels," which are recollected accounts of His words and deeds; our "Acts," which are historical accounts; and any parts of Apostolic writings where instructions are given as from the Lord or by His authority. And again in John 16:12-13, He guarantees the dependability and the inspiration of all Apostolic teaching and writing, which includes their letters, General or Special. In fact, that is all of what we know as New Testament.

But there are also certain External evidences of Inspiration, for **history** corroborates this claim to Divinity of Authorship. But History is nothing more nor less than the certain accounts of events or experiences of Mankind. Note, then, that this History shows that Man has not been able to destroy this Bible, though repeated and concerted attempts have been made. If Man had made it, he could destroy it,

for what one has made, he can destroy. This Bible is therefore not Man's product. Again, this Bible contains much History written in advance of the fact, and accurately detailed. Never have mere Men been able to produce sure and dependable prophecy such as this. They are therefore not Man-made. And this Bible can and does **regenerate** men, making them morally, mentally and spiritually clean. never has the product of any master been able to recreate its own Creator. Such a paradox is unthinkable, but would be the case if these Scriptures were the result of man's ingenuity. Neither has any literary gem or masterpiece of man been able to throw off the physical limitations of Time and Space, and be **always** and **universally** adaptable and dependably practical. But by Inspiration this Bible has proven the boon of all needs of the spirit within man at all times and in all places of earth. Nor should we overlook the repeated testimony and experiences of those Saints, whose lives reach their climax in that grand song of victory, "I'm acquainted with the Author, and I know the Book is true!" No theorizing can successfully contradict the living experiences of God's



loyal and true, who have thus given us their cumulative testimonies.

—Manson, Wash.

Freesoil, Mich.,

Greetings to all those interested in the Dunkard Brethren Church:

After reading a few copies of the Monitor and meditating on the good old Bible principles set forth by the different writers, I am really made to feel glad there is a way in progress by which we may have a way of escape from some of the things we have been made to associate with in order to be active workers in church and Sunday School, and I am sure you will find at least a few in every church of the Brethren that have a desire to stand firm for the Gospel principles taught and practiced by the Brethren until only a few years ago. Many have not expressed themselves because the majority of the church have a tendency to worldliness and they have not seen any way to better this condition and many of our ministers are as lost power behind the sacred desk today because they are spending their efforts with a people that are divided in thought and mind, with the majority no longer desiring the sincere milk of the word. I like

the way one writer expressed it, we are not leaving the church; we are standing pat to uphold the doctrines and principles of the church which she believed and practiced until only a few short years ago when we came into it.

Although the church has compromised with the world to a certain extent we have no substantial evidence of a growth that we can appreciate when the foreigner whom we have spent much time, money and even sacrificed life, to convert when the foreigner whom we our shores and condemns us for the way we conduct ourselves after claiming to be people of God.

Fraternally,

Z. L. Bussear.

## TWO EXTREMES

C. E. Wine

On receiving the Monitor of Jan. 1st, I sat down by a cosy fireside and as usual, read it through. Perhaps that should be classed as one extreme; because I subscribe for certain other papers, through sort of force of habit, which sometimes are laid aside with very little attention. There is a reason. Judge ye what the reason is. But after reading this last Monitor and pondering its

contents, I thought of another extreme. A certain sister very zealously advocated the constant wearing of the prayer covering. I am told just lately that the wives of two elders who have the charge of two churches in this immediate vicinity have now bobbed their hair, and to the textent, joined the "flapper" gang. Excuse me! I headed this article as "two extremes". This seems to be about four or five extremes.

With perfectly due respect to the sisters, however, who advocate the covering at all times, I would say from that standpoint of reasoning, the "brother" would have to go bareheaded all the time. That would not do. Sisters "pray without ceasing," certainly, But why not say, cook without ceasing? This would be just as necessary in a temporal way, and right and proper to do so. But wait a minute—we must take time to digest our food. So that does not surely mean to cook all the time. Pray without ceasing—yes. But take time to live our prayers. Don't you think so? God bless you sister anyway. I hardly remember seeing my dear old mother when she did not have her covering on or combing her hair preparing to put it on. Did she do wrong in

wearing it at all times? I think not. But was it required of her by the written word at all times? I think not.

Very well. But what about the "flapper gang?" Are they extremists? I think so!! Frankly speaking—just about what kind of an opinion do you suppose an elder's wife would have of herself, to walk into a "tonorial artist" and say—here, my hair needs cutting? In view of the past 6000 years and in view of Bible ethics, and in view of real Christian, virtuous motherhood, what is your candid convictions on the subject?

That is not all! Why, that is not half! No! Is she any more guilty than the Elders who tolerate such practices in God's church? Decidedly not; Even the civil law (I am told) says that any man who witnesses a crime, and does nothing to bring the criminal to justice, is an accomplice in the crime itself.

Where do you suppose the lawmakers got that principle of justice? Did they suck it out of their thumbs?

No, surely they had been reading God's law! Or else their mothers had been reading it, and taught it to them. Anyway it came from God, either directly or indirectly. And who shall be responsible

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Grant Mahan, Homestead, Fla., Associate Editor.

in the end for such "extremes?" A calamity! is the name for bobbed hair on women's heads!

—Reedley, Cal.

## THE PASTORAL SYSTEM PART II

B. E. Breshears

As already noted it should be a matter of much concern that until recent years the body of the church and ministers and writers in particular have stood strongly opposed to following the pastoral system which is the method of other churches in caring for their congregations. It is my

conviction that our early church leaders and our dear brethren of more recent times most of whom have passed to their reward have in this regard handed down to us as near as could be the method of the apostolic church. We should consider most seriously before turning from their example and their wisdom backed as I believe it was by the scripture.

But we are told that while there is real need for working against the abuses which may creep into the pastoral system yet nothing is to be gained by opposing the system entirely or the trend thereto. This means of course that it is all right to do like a man pruning a fruit tree just lop off a few useless branches so it can thrive. Well it does often seem futile and useless to oppose the common drift of people in a certain direction. If the popular assent is gained in favor of a certain thing it will usually only excite disgust and bring odium upon the head of the one who opposes while the particular thing grows, thrives and spreads itself "like a green bay tree!" Such seems to be the aspect of the pastoral system in the church at the present time. Only a few say anything against it because such effort seems unavailing.



But Jesus says a tree is known by its fruit and that the tree should be either made good and his fruit good or corrupt and his fruit corrupt. It shall be the aim of this article to try to show that the fruit in this particular is not proving so good either in our own and especially in the other churches.

The workings of the pastoral system can be seen if we study the effect it is having on the message of the ministr, the increased worldliness, the large number of faithful ministers and elders it has displaced with young men many of whom are not only inexperienced novices but are not in the eldership or qualified to be elders.

In a great many of our congregations there seems to be a growing element who are desirous of getting away from many of the old time principles and from restraints toward worldly tendencies. These have found that there is no better way to secure what they want than to fall in line with those who are boasting for the pastoral system. It is a very effective way to get those who have heretofore been steering the gospel boat to take a seat in the stern while the steering is turned over to the man hired to take

his place. It is found that if for any reason this man fails to suit he can easily be dismissed and another hired who will suit. Indeed this is understood. And why not? It is the principle which enters into practically all relations between employer and employed. It places the minister in such position that it is a matter of great concern to him that he do the work in accordance with the wishes of those doing the hiring.

This is a matter of the most vital importance and is the reason why Jesus "the chief shepherd" "that great shepherd of the sheep" does not want His sheep turned over to the "hireling" shepherd. Jesus Christ "in whom is hid all the treasures of wisdom and knowledge" knew what He was talking about when he said "the hireling fleeth because he is an hireling."

The history of other churches and the experience of our own denomination leads me to believe that it is impossible to maintain the principles handed down to us by our early church leaders if we are going to drift into this system for our ministry. We will be confronted with insurmountable difficulties.

Some time ago I had what

might be called "a heart to heart" talk with a brother about the work of our ministry. I was much impressed with his sincerity. He said that he believed that within fifteen years the Church of the Brethren would be facing a real crisis as a result of the dearth of ministers brought about by the drift or trend of things in the church at the present time. He is in no way opposed to the pastoral system and his travels enables him to observe its working all over our brotherhood. He said it was a **necessary evil** and that he wished we did not have it. These are the exact words as I remember and I agree except that a prefix should be added to the word necessary.

The popular idea is that no man should be a minister unless supported and enabled to give full time to his work. It is thought that no man can succeed otherwise and so near all the writing and talking on the subject have favored this idea that practically all the young men in any way thinking of the ministry favor such a view. Very many of our ministers have been discouraged by this kind of talk and it is having the effect of abating their activity.

The thought is that we must

have qualified ministers and the chief emphasis is placed upon the intellectual training in colleges or theological school. It is not denied that such will be a help if used wholly to the glory of God but it is far from the chief qualification. Such emphasis as is placed upon this and the effect of this teaching has brought about man's way of supplying the church with ministers and it is largely a failure.

Suppose we have one hundred young men to volunteer for the ministry and follow the recommended course of a number of years in securing the best training in the best theological schools. How many of the number will be a marked success as pastors in the modern church even according to the popular idea? It is doubtful if more than 15 to 25 per cent of the number will find such success. These will be sought as pastors at a good wage while the remaining ones will be either a flat failure or else hammered from pillar to post and each "hunting up and down for a church that will permit him to serve it." This method is a failure and the reason is that **it is a man's way** of supplying the church with ministers.

God has not given to the the-

ological school the right to dispense the gifts of the Spirit. It is not his way. "But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith when he ascended upon high, he lead captivity captive and gave gifts unto men." . . . And he gave some apostles; and some prophets; and some evangelists; and pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." This is God's way, but man's way is to seek to combine all these gifts of the spirit in one man and dispense them from the theological school.

In the apostles only one out of twelve was a failure. If one hundred young men in full love of the church and her principles were chosen because of their moral and spiritual qualifications to the work of the ministry and under the direction, example and training of consecrated elders given work to do according to the gifts of God's Spirit I doubt not that 85 per cent of them would in their life prove an honor to the church and her work. The great thing for these would be to keep them from being discouraged by the talk and propaganda for the

salaried system. Once they imbibed this they will either get discouraged and quit or else attempt the pastoral work for which so few are fitted or can be fitted.

If among these there are those who could do evangelistic or missionary work in the outlying districts they should be supported in such work. I believe that practically all moneys raised to advance the kingdom of Christ should be expended in this way. A man cannot do this work without a support. No man goeth a warfare at his own charges. It is the man who goes the man who is "sent" in other words the "evangelist" the "ambassador" or missionary who must be depended upon to start the work in new places. Little work of this kind will be done if most of the money is expended in the organized churches.

—Omak, Wash.

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## WATCH AND PRAY.

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T. A. Robinson

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Mark 14:38 gives this command by Christ to his disciples when he returned from prayer and found them sleeping, when he had told them to watch. We can watch and



pray, but we cannot watch and sleep. I once learned of a meeting held in a grove, and a wind storm arose and an old man was called on to pray. He prayed with his eyes open looking around to the right and left. After which a committee waited on him to enquire and inform him of his unbecoming appearance. His answer was, that Jesus says we must watch as well as pray and I was watching to see which way the limbs were falling.

Now Brethren, the limbs of temptation are falling all around us every hour of our life and now it is time to awake out of sleep. I realize that there is much praying done these days, but I fear that the watching part is neglected too much and we allow ourselves to be drawn into temptation. The way to shun temptation is to keep our eyes upon Jesus and His word. Again Jesus says (Mark 13:37) "and what I say unto you I say unot all. Watch."

Jesus says ALL watch. So it makes watching an individual duty. Now there has been a woeful lack somewhere of late years in the church. The eyes of some may have been good but the head got wrong on the shoulders and turned the eyes the wrong way, (after the

world), and the devil got in his cunning work. And while the "Vigilance Committee," (some elders, teachers, preachers, pastors, deacons, etc) were affiliating with the world or were asleep, the devil came in and canceled the line between the world and the church and down went the fence and let the ungodliness of the world into the church. Now they cry out when assailed and ask, "What can we do?" Then I ask them what the old Brethren used to do? Brethren, how it makes my heart ache to see and know these things after about 59 years of church service in the church of my first love, and 47 years in the ministry, and 25 years given up to mission and pastoral work! I say it makes my heart ache.

I have worked and traveled from North Dakota to Arkansas, and from Ohio to Oregon and always found a group of good loyal members and I doubt today if htere is one local church in the Brotherhood but what has a group of dissatisfied members, on account of the world getting into the church.

The "Inspecting Committee" failed to discover the leakage in the ship and it sank with all on board.

So with the church, if the influx of the world is not cut

off. God bless the faithful souls that have sustained the cause of Christ so long! If they do now have to take the back seat because they do not tolerate the new innovations of pride and all the ungodly things of the world that is being allowed in the church today, as well as getting so far from the old landmarks of the Gospel of Christ, that some are ignoring plain commands. Why all the variances? Who will Christ hold responsible for all this? Is it possible that a majority of God's watchmen are sleeping on the job? It must be, for the majority generally is supposed to rule, and if this continues as it now is, it will soon mean ruin which means sin and death.

An old elder in the Brethren church was asked (of a good loyal Brother) why they (The elders) don't do something to check the worldliness coming into the church? The old elder's answer was, "We are out of medicine."

I answer that we have the same medicine that the apostles had, and that the church has used for past ages, to keep her members alive and scriptural, and the medicine has not lost its healing power, but what we lack now is physicians who will prescribe it, and dose it out; and if the pa-

tient won't take it, get a nurse that will administer it, and if they persist and refuse the medicine let them die the death. Some of these days God will lay His chastening rod upon his church that will awake them out of sleep, as He did many times upon the Jews when they went astray. May we watch and pray that we are not caught in the devil's net, but be careful where we step, talk, act, and live every hour as though it were our last one to live. For all our words, deeds, and actions must be accounted for. That is why we are to live nonconformed to the world. New creatures in Christ must live the new life. Therefore it requires us to watch and pray always.

—Eldorado, Ohio

## IMPORTANCE OF BAPTISM

S. M. West

I have just finished reading Brother Quinter's book on Trine Immersion once more, and a short time ago I read Bro. Moore's pamphlet on "Trine Immersion Traced to the Apostles." And as I for a long time had put a great deal of stress on baptism, reading these two works in connection with God's word very much strengthened my belief in the

importance of it. Now after reading in Isaiah 9:6, of that child that was to be born, upon whose shoulders the government was to be, he, considering baptism of so much importance, as to go to his forerunner, who was sent to make his pathway straight and baptize with water unto repentance, when he himself needed no repentance, but, that it becometh us, him and his forerunner, to fulfill all righteousness, or set an example, was baptized by him. (Matt. 3:16), "And Jesus when he was baptized, went up straightway out of the water. And lo, a voice from Heaven, saying, 'This is my beloved son, in whom I am well pleased,'" thereby sanctioning both, and their doings. Why not a significance in baptism too great for words to express? Then note his sayings, and his own appointed apostles, sayings, and doings, on the subject, then Paul's summing upon it (Romans 6:3), baptized into his death. Buried with him by baptism into death: For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Who can say it is nonessential, or that it is not a most impor-

tant thing to do?

We all know satan has done a great deal of mixing on this, as well as on other lines. But we also know we can learn from God's inspired word (if we heed it), his example and that positive. "Except a man be born of water, and of the Spirit, he can not enter into the kingdom of God." John 3:5. Now after mankind sinned and went away from God as they did, and God in great love provided a way of returning by repentance, and believing on that Lamb of God slain as a sacrifice for sin, what better act could we use for an initiation service, back into connection with God, than a burial with Christ in baptism, submitting to Christ's own ordinances, buried to sin, resurrected to newness of life in Christ?

Christ said in Luke 13:3, 5: "Except ye repent, ye shall all likewise perish", and Mark 16:16, "He that believeth and is baptised shall be saved."

Is it not of great importance first to repent, then believe, then be baptized, and in God's own way? It is running a very great risk to neglect these three. All three man can do.

—36 W. School St.,

Westfield, Mass.



Don't Forget to Read the Bible.

## Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

**Motto: READ, THINK, ACT**

### OUR MONTHLY TEXT

\* \* \* \* \*

\* And God gave Solomon \*  
 \* wisdom and understand- \*  
 \* ing exceeding much, and \*  
 \* largeness of heart, even as \*  
 \* the sand that is on the sea \*  
 \* shore (1 Ki. 4:29). \*

\* \* \* \* \*

Scripture References: 1 Ki.  
 3:5-15; 4:29-34; Prov. 1:7; 3:14-  
 20; 4:5-9; Job 28:12-28; Jas.  
 1:5, 6; 1 Cor. 1:17-2:16.

Daily Readings.

#### APRIL

1. Fri.—2 Sam. 17:15-18:33
2. Sat.—2 Sam. 19:1-30
3. Sun.—Mark 1:14-18, 29-31; Isa. 55:1-5.
4. Mon.—2 Sam. 19:31-20:26
5. Tue.—2 Sam 21
6. Wed.—2 Sam. 22
7. Thu.—2 Sam. 23
8. Fri.—2 Sam. 24
9. Sat.—1 Ki. 1:1-40
10. Sun.—Matt. 14:22-23; Psa. 91:1-10
11. Mon.—1 Ki. 1:41-2:12
12. Tue.—1 Ki. 2:13-46
13. Wed.—1 Ki. 3
14. Thu.—1 Ki. 4

15. Fri.—1 Ki. 5:1-6:22
16. Sat.—1 Ki. 6:23-7:26
17. Sun.—Matt. 28:1-10; Psa. 24
18. Mon.—1 Ki. 7:27-8:21
19. Tue.—1 Ki. 8:22-61
20. Wed.—1 Ki. 8:62-9:28
21. Thu.—1 Ki. 10
22. Fri.—1 Ki. 11
23. Sat.—1 Ki. 12
24. Sun.—Mark 9:2-10; 2 Pet. 1:16-18; Isa. 6:1-8
25. Mon.—1 Ki. 13
26. Tue.—1 Ki. 14
27. Wed.—1 Ki. 15
28. Thu.—1 Ki. 16
29. Fri.—1 Ki. 17:1-18:16
30. Sat.—1 Ki. 18:17-46.

### David Mourns for Absolom.

(2 Sam. 19:1-4)

Kind David's limbs were weary. He  
 had fled  
 From far Jerusalem; and now he  
 stood,  
 With his faint people, for a little rest  
 Upon the shore of Jordan. The light  
 wind  
 Of morn was stirring, and he barred  
 his brow  
 To its refreshing breath; for he had  
 worn  
 The mourner's covering, and he had  
 not felt  
 That he could see his people until

now.

They gathered round him on the fresh  
green bank

And spake their kindly words; and,  
as the sun

Rose up in heaven, he knelt among  
them there,

And bowed his head upon his hands  
to pray.

Oh! when the heart is full, when bit-  
ter thoughts

Come crowding thickly up for utter-  
ance,

And the poor common words of cour-  
tesy

Are such a very mockey, how much  
The bursting heart may pour itself  
in prayer!

He prayed for Israel; and his voice  
went up

Strongly and fervently. He prayed for  
those

Whose love had been his shield; and  
his deep tones

Grew tremulous. But, oh! for Absol-  
lom.

For his estranged, misguided Absolom  
The proud, bright being, who had  
burst away,

In all his princely beauty, to defy  
The heart that cherished him, for him  
he poured

In agony that would not be controlled,  
Strong supplication, and forgave him  
there,

Before his God, for his deep sinful-  
ness.

\* \* \* \* \*  
The pall was settled. He who slept  
beneath

Was straightened for the grave; and,  
as the folds

Sunk to the still proportions, they be-  
trayed

The matchless symetry of Absolom.  
His hair was yet unshorn, and silk-  
en curls

Were floating round the tassels as  
they swayed

To the admitted air, as glossy now,  
As when, in hours of gentle dalliance,  
bathing

The snowy fingers of Judea's girls.  
His helm was at his feet; his ban-  
ner, soiled

With trailing through Jerusalem, was  
laid,

Reversed, beside him; and the jewel-  
ed hilt,

Whose diamonds lit the passage of

his blade,

Rested, like mockery, on his covered  
brow.

The soldiers of the king trod to and  
fro,

Clad in the grab of battle, and their  
chief,

The mighty Joag, stood beside the  
bier,

And gazed upon the dark pall stead-  
fastly,

As if he feared the slumberer might  
stir.

A slow step startled him. He graps-  
ed his blade

As if a trumpet rang; but the bent  
form

Of David entered, and he gave com-  
mand,

In a low tone, to his few followers.  
Who left him with his dead. The  
king stood still

Till the last echo died; then, throw-  
ing off

The sackcloth from his brow, and  
laying back

The pall from the still features of  
his child,

He bowed his head upon him, and  
broke forth

In the resistless eloquence of woe:

"Alas! my noble boy, that thou  
shouldst die!

Thou, who wert made so beautiful-  
ly fair!

That death should settle in thy glo-  
rious eye,

And leave his stillness in this clus-  
tering hair!

How could he mark thee for the sil-  
ent tomb,

My proud boy, Absolom!

"Cold is thy brow, my son, and I am  
chill,

As to my bosom, I have tried to  
press thee.

How was I wont to feel my pulses  
thrill,

Like a rich harpstring, yearning to  
caress thee,

And hear thy sweet 'my father' from  
these dumb

And cold lips, Absolom!

"The grave hath won thee. I shall  
hear the gush

Of music, and the voices of the

young;  
And life will pass me in the mantling  
blush,  
And the dark tresses to the soft  
winds flung.  
But thou not more, with thy sweet  
voice, shalt come  
To meet me, Absalom!

"And, oh! when I am stricken, and  
my heart,  
Like a bruised seed, is waiting to  
be broken,  
How will its love for thee, as I de-  
part,  
Yearn for thine ear to drink its  
last deep token!  
It were so sweet, amid death's gath-  
ering gloom,  
To see thee, Absalom!

"And now, farewell! 'Tis hard to  
give thee up,  
With death, so like a gentle slum-  
ber, on thee;  
And thy dark sin! Oh! I could drink  
the cup,  
If from this woe its bitterness had  
won thee.  
May God have called thee, like a  
wanderer, home,  
My erring Absalom!"

He covered up his face, and bowed  
himself  
A moment on his child; then, giving  
him  
A look of melting tenderness, he  
clasped  
His hand convulsively, as if in pray-  
er;  
And, as a strength were given him of  
God,  
He rose up calmly, and composed the  
pall  
Firmly and decently, and left him  
there,  
As if his rest had been a breathing  
sleep.

—N. P. Willis.

## For the Sunday School—

### First Quarter.

Review—Studies in the  
Christian Life.

Zora Montgomery

## Lesson I.

### What It Is to Be a Christian.

In a word it is to be like  
Christ.

First—To be a Believer.  
Acts 16:31; Rom. 10:9.

Second—To be a disciple or  
learner of Christ. John 8:31;  
13:35.

Third—To be a follower of  
Christ. Matt. 9:9.

Fourth—To be a witness for  
Christ. Isaiah 43:10; Acts 22:15

Fifth—To be a servant of  
Christ. 1 Cor. 7:22.

Sixth—To be a friend of  
Christ and in fellowship with  
him. John 15:14, 15.

—Taken from Intermediate Quarterly,  
published by W. A. Wilde Company.

## Lesson II.

Every Christian will—take  
Jesus as his example, return  
good for evil, do more than is  
expected, love all, even ene-  
mies.

—Taken from Intermediate Quarterly,  
published by W. A. Wilde Company.

## Lesson III.

To make the best use of the  
Bible we should not only read  
it and commit portions of it,  
but above all else, **live** what  
we read, and teach it with the  
love of God in our hearts.  
Deut. 6:5.

## Lesson IV.

To live the prayer life one  
must be willing to submit his  
will unto the Lord's will.

## Lesson V.

Satan is the one who tempts



us for the purpose of our downfall, but God uses the temptation as a test for us. If we withstand the test it will be a stepping stone for higher living and more service.

#### Lesson VI.

It matters not so much what our talents are and how many, as it matters how we use them. "Small talents with a will and purpose can accomplish great things." "A little man, with a great gospel, is mightier than a great man with a little gospel."

#### Lesson VII.

The thing most required to make a home Christian, is **love**.  
Lesson VIII.

"Salt does its work silently, inconspicuously, gradually."

"Ye are the light of the world, reflectors of the light of Jesus, the Son of God, who is the true Light, the source of light." "It is God's light not your own that you are to give."

—Taken from Peloubet Series of Quarterlies.

#### Lesson IX.

To make the community Christian the church must bring into it the spirit of Christ, which is lasting, not entertainment and materialistic things, which are transient.  
Lesson X.

"If a man really becomes a

Christian he is anxious that his friends and companions shall share the good he has gained."

#### Lesson XI.

"**Every man is a missionary**, now and forever, for good or for evil, whether he intends it or not. He may be a blot, radiating his dark influence outward to the very circumference of society, or he may be a blessing, spreading benediction over the length and breadth of the world; but a blank he cannot be. There are no moral blanks; there are no neutral characters. Being dead or alive, every man speaks."

—Thomas Chalmers.

#### Lesson XII.

"The child of a king is sent to an obscure village that he may be educated. He must keep in mind two things: First, that he is not a peasant, but a king's son. . . Then, second, he must not forget that his father occupies the throne, and that he will sometime be called to the enjoyment of his inheritance. That thought will lift him above his poor surroundings."—George H. Heworth.

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Correction—In Monitor for March 1, p. 16, 1st col., for John Slepp read John Sleppy.

## AS IT WAS IN THE DAYS OF NOAH

L. A. Carpenter

So it is with many of the Christian churches who have been given the Gospel message to pass on to others—they go to sleep on the job. True it is they do not disregard the good old Bible teachings as a whole, but introduce such unwholesome worldly sweetness, entertainments to please the masses, that the power of the good old gospel is destroyed.

Then let us exercise the heavenly gift of fair mindedness to discern good from evil and mark those as stated in Rom. 16:17-18, who cause divisions and offense contrary to the doctrine which we have learned and avoid them for they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple.

For surely leaders, ministers and elders that will sacrifice gospel principle as well as declaration of principles held up and lived by our fathers and mothers who sacrificed of

the first qualities they possessed that a pure church might be handed down to us, that we and many others might be, “not entertained”, but inspired and helped into a Christian way of living, will find his power as a messenger of God fading, and his employer will surely withhold payment in the day that is to come.

Then let us all put forth the more earnest effort that this good cause might be handed down to our children, just as our foreparents so nobly through much sacrifice made possible for us to enjoy.

Surely we will not be surprised or at the least become discouraged when men as much as tell untrue and unkind things about us. Many other hardships and opportunities as well should make us stronger and more efficient, for we hear the Lord tell Moses in Num. 16:21 to at once separate himself from this congregation due to sin.

Therefore let us set aside every weight that might so easily beset us and run with patience the race before us ever praying for help to live more and more to the good of our fellow men and ever to the

magnification of the great and holy name of him who we have long since learned to love.

Taking the whole Bible as our guide which contains the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers, its doctrines are holy, its precepts are binding, its histories are true and its doctrines are imitable, read it to be wise. Believe it to be safe and practice it to be holy. It contains light to direct you food to support you and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christian's charter. Here paradise is restored, heaven opened and the gates of hell disclosed. Christ is its grand object. Our good its design, and the glory of God its end. It should rule our hearts, guide our feet for it is a mine of wealth, a paradise of glory and pleasure. It although involving the highest responsibility, rewards the greatest labor and most of all will condemn all who trifle with its sacred contents.

—Goshen, Ind.

### *The Brethren's Card*

Be it known unto all men,

That there is a people who, as little children (Luke 18:17), accept the Word of the New Testament as a message from heaven (Heb. 1:1, 2), and teach it in full (2 Tim. 4:1, 2; Matt. 23:20).

They baptize believers by trine immersion (Matt. 28:19), with a forward action (Rom. 6:5), and for the remission of sins (Acts 2:38), and lay hands on those baptized, asking upon them the gift of God's Spirit (Acts 19:5, 6).

They follow the command and example of washing one another's feet (John 13:4, 17).

They take the Lord's Supper at night (John 13:30), at one and the same time, tarrying one for another (1 Cor. 11:33, 34).

They take the communion at night, after supper, as did the Lord (Mark 14:17, 23; Lk. 22:20; 1 Cor. 11:23-25).

They greet one another with a holy kiss (Acts 20:37; Rom. 16:16; 1 P. 5:14).

They anoint and lay hands on the sick (James 5:14, 15).

They teach all the doctrines of Christ, peace (Heb. 12:14), love (1 Cor. 13), unity (Eph. 4), both faith and works (James 2:17, 20).

Sisters cover their heads and brethren uncover theirs in times of worship (1 Cor. 11:3-10).

They labor for nonconformity to the world in its vain and wicked customs (Rom. 12:2).

Only in extreme cases do they go to law (1 Cor. 6:1-8).

Divorce and remarriage of members is permitted for one cause only (Mar. 19:9).

They advocate nonswearing (Matt. 5:34, 37), anti-secretism (2 Cor. 6:14, 17), opposition to war (John 18:36), doing good unto all men (Matt. 5:44, 46).

Musical instruments are not used in worship (Eph. 5:19; Col. 3:16; Amos 6:5).

They give the Bread of Life, the message of the common salvation unto all men without money or price (Matt. 10:8).

Dear reader, for the above we contend earnestly, and you, with all men, are entreated to hear, to examine and accept it as the word, which began to be spoken by the Lord, and the faith once delivered to the saints (Jude 3).

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# BIBLE MONITOR

VOL. V.

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NO. 7.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and Scriptural in practice.

OUR WATCH WORD—Go into all the world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## OUR COMING CONFERENCE

For obvious reason the Dunkard Brethren Conference for this year will be the most important held so far, and perhaps as important as ever will be held. And for various reasons the utmost care and the keenest forethought and the most earnest prayer should enter into our deliberations and be characteristic of the work that may be done.

At this Conference a church polity is to be worked out and reduced to writing in tangible form and comprehensible terms free from ambiguity. This polity, which may resemble others in many points, will in some vital points be unlike any of them, and on these latter points we should be very definite and very specific in diction so that no misunderstandings may be had or different interpretations may be made.

We should know what we

believe and why we believe it. And then we should have courage and grace to say it. If we have a claim worth while, a doctrine the world should know, a hope for which we can give a reason, we should be bold to produce it in meekness and fear.

In specific doctrine and practice we should be specific in our statements. Speculative theology should engage little of our time and thought. Our position must be reasonable and scriptural, scriptural where there is a "thus saith the Lord", reasonable on points where the scripture is silent, or the "spirit of the gospel" is involved.

A platform broad as the New Testament and narrow as the Way, should be adopted. The New Testament must be our creed, and its specific doctrines on various points must be emphasized, so the world may know there are a people who are still "contending for

the faith once delivered to the saints."

With the New Testament as our creed and the Declaration of Principles embodying its specific doctrine we can get our position before the world in a concise form easy to be understood by both the learned and the unlearned. This will obviate the necessity for future Conferences to be burdened with numberless queries calling upon us to explain ourselves. No church polity or government can be stable or permanent on any given point when it is stated in obscure terms and subject to nullification or change by future Conferences. We may not know it all, or have all wisdom, but we should know what the Bible teaches on any specific doctrine and so know why we believe it.

Without some such position on the specific doctrine of Christ we can not know ourselves, or our doctrine, neither can the world know us; for our position on a given point today may be entirely different tomorrow—the work of this, or any future Conference may be overthrown or made null, and void by some later Conference. Designing men may completely overturn and nullify the work

we are now doing, and in a few short years we shall have lost our identity as a church, and our present efforts will need to be repeated again.

While the Declaration of Principles in its present form may not embrace all the specific doctrine of Christ, yet all that we now embody in it should be Bible and the way left open to add any other Bible doctrine that better light may reveal to us. So that if, as now adopted, we add, "The above, with any other Bible doctrine, embraces the principles and doctrine for which the Dunkard Brethren stand" we leave the way open for the church to adopt any Bible doctrine which we may have overlooked and no violence done to our creed or our present church polity.

What has been said pertains to principles. "Principles," it is said, "never change". We may add "methods never change," which is also a fact. Principles do not change, but new ones may be adopted. So with methods. The difference being, old methods may be dropped and new ones adopted without doing violence to polity. Not so with principles.

With her present methods the church may be doing the best she can to carry out cer-

tain principles, but under different light she may adopt newer and better methods and more speedily and more effectively carry on the work committed to her hands. To illustrate, take the work of missions, or of maintaining non-conformity to the world. Old methods may have done well, newer ones may be better, or present methods may fail where older ones were a success.

Methods are a necessity to unify us in our church work, and in the performance of the principles we avow. Unity can prevail only as the same methods are used in doing the work assigned us.

A definite distinction, therefore, should be made between principles and methods. This will also be part of the work of the coming Conference. The two should not be blended, but kept entirely distinct.

In our statements on methods we should be equally plain and specific as on principles. We may not have the best, but let us be uniform in the use of what we have until further light shall reveal something better.

Methods cover such subjects as the manner of conducting public worship, funeral services, solemnizing marriages, reception of members, baptis-

mal services, observance of the ordinances, etc., with the arrangement and order of ministers and their duties, their installation and ordination and the office and work of deacons; in short, the government and work of the church.

It occurs to your editor that it would be well to have all this carefully worded and put up in booklet form and a copy put in each home of members, so that our members might be properly equipped to inform themselves and to give intelligent answers to all inquirers, and become ambassadors for Christ and the church.

Think this last paragraph over and drop us a card telling us how the idea appeals to you.

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### **RIDICULING OUR FATHER'S FAITH**

It seems natural for each generation to think itself wiser than the one which preceded it; and this is true in many things. We do not think, however, that it is true with reference to faith in God and his Word. They were godly men, these fathers in the church; they lived close to him, placed their dependence on what he had revealed, and did not deny what the holy men had written as they were moved by the Holy Ghost. But times have



changed, and now we have some who laugh at the old ways. They ask why we do not preach some of the things we used to. We are pleased to know that we have some who are still true enough to their profession to preach as they have from the beginning. They know in whom they have believed, and it will take more than the saying of some man who thinks of himself more highly than he ought to think to cause them to change.

What must some of the leaders of past generations think of their grandchildren and the way they treat the truths for which their fathers would have been willing to lay their lives upon the altar? We should rather put our trust with that of the fathers than of heir descendants. The Word of God holds true, no matter how wise men think themselves. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

And, after all, what does the new idea profit us? The name of Jesus is the only one under heaven given among men whereby we must be saved, if saved at all. His commandments are still binding. And it is the love of Christ that must constrain us to full obe-

diance. We have watched the trend, and our conviction is that the new beliefs, the acceptance of the evolution theory by so many ministers who profess to believe in God as the Creator, and do not, has done and can do nothing but harm to the cause of Christ.

It is not knowledge of scientific truths that will save us; much less is it a knowledge of and belief in scientific theories that will bring us closer to our Savior.

Our fathers believed in the Word. They little thought that in a few years their descendants would cast aside the Bible and accept the hypotheses of men with reference to the origin of man and his final destiny. Man's idea of God does not change God. If we do not believe that God created man, we cannot believe that the destiny of man is to be what Jesus said it will be.

We could not make fun of anything as sacred and as well founded on truth as was the faith of our fathers. They preached what they found in the Book of God; and what they found is still there, whether our professedly learned men choose to believe it or not. It seems that the time has come when we must be on one side or the other: we must believe the Bible or we must re-

ject the Bible and take the theories of men. Can any sane man hesitate, if he has any belief at all in God? It is not strange that men who reject God believe such things as are taught, but it is passing strange that men who professed to believe on Christ, and whose fathers before them were faithful believers, should reject his teaching and accept that of men who know not whereof they speak.

We are sorry for this condition in the church; it can result in no good now or ever. We cannot pray to have our faith increased when we deliberately reject the only faith that saves. And how guilty will he be who has destroyed the faith of those who listen to his false teaching? God forbid that we should be numbered among them. That belief in man's theories in opposition to the Word of God means to exchange real food for husks and the truth of God for a lie. And we do not want to keep company with the father of lies.

Let us think which way the false teaching would lead us, and what it would give us. What do we get in exchange for the faith we are asked to lay aside? What promise is held out to us out to us of anything that is desirable? Can

knowledge of men's theories save us? The stake is the greatest possible: on our choice rests our salvation or our destruction. And if we lose our soul by believing wrongly, what shall we give or get in exchange for our soul? Think of it.

Thank God for the fathers in the church. They came out from the false in order to get closer to the true. God forbid that we should reverse their course. We need to try all things, and to be sure that what we hold fast is good, infallibly good, which cannot be said of the ideas that are taught and that have become rather prevalent in our so-called educated ministers.

## SOME POINTED SAYINGS

Selected by A. J. Bashore

[These little sayings were sent home by a friend while banished from home and friends, who is now gone to his reward. They are worth reading over and over again.—Mary G. Bruckhart, Elm, Pa.]

The best time to keep away from some people is when you are in trouble.

If you want to be able to speak kind words, cultivate kind feelings.

People who are not quite right themselves always feel better when they can find

something wrong with other people.

You can generally tell about how much religion a man has by the kind of company he keeps.

The things which do the most to make us happy do not cost money.

The fault-finder does a good deal of work for the devil for nothing.

When God sends a man anywhere, the devil does his best to keep him from going.

Tell your troubles to God, and you will soon have joy to tell to everybody.

A man without faults has no friends.

If we never had any trials, we would never have any triumphs.

Hope is a half brother to happiness.

A wife who is worth having is worth praising.

Many people are electric lights in class meeting and tallows at home. If there is to be any difference in the shining, it ought to be just the other way.

When the devil is looking for a comfortable place in which to take a nap; he always finds it in a proud heart.

Pray that you will not think evil, and then you will not speak it.

There are many hypocrites

in the church, but a good many more outside of it.

The only people who walk in the dark are those who walk without faith.

If people had to live to please each other, nobody would ever get to heaven.

Some men and women during their lives provide for everything but death.

The man who only lives for himself is engaged in a very small business.

No man can walk with God without reaching out a hand to help somebody.

A Christian is one who knows the truth, loves the truth and lives the truth.

The man who does right only because he is compelled to is not a Christian.

God never uses a man who is not willing to do little things.

If some people would always think twice before they speak, they would keep still a good deal.

So-called Christians living in a neighborhood and talking untruth about their neighbors can never enter heaven, for they are not Christians.

Every man is ruled by what he loves.

The poorest man on earth is the one who has the fewest trials.

If some of us would pray



more, we would grumble less.

The man who tells good news has a pleasant voice.

The love of God is so great that no man can be lost who will believe in Him.

If you want to be good looking, behave that way.

Actions speak louder than words.

The devil trembles when a good man prays.

A man can be moral without being religious, but he can't be religious without being moral.

No man who takes God for a teacher can long be ignorant.

The man who keeps right does a good deal to help other people to behave themselves.

Love in the heart is the only thing that can take the sting out of the tongue.

If God puts you in the fire, be thankful; it is because He can see gold in you.

If you belong to Christ, He knows your name, and the number of your house.

The man who lives in this world only for himself robs every other man of it.

A bad egg takes up as much room as a good one.

Every finger-board pointing toward heaven says: "Start now".

Every time you do anything

for God you take a step toward heaven.

When we fully believe God, His Word for anything is all we want.

The man who is always thinking evil, finds ten thousand ways to speak it.

A dusty Bible and a sleepy Christian are generally found close together.

By not being a true Christian yourself, you make it that much harder for others to enter in.

Every man who loves his neighbor as himself has something in his heart that God put there.

A good many children hate the church because their parents are only pious in pleasant weather.

If people would stop looking toward the wrong place they would find it a great deal easier to stay in the right place.

If we could know all, we could forgive more easily.

When the grave closes, the Bible opens.

Stand behind the truth, and the devil can't hurt you.

You can not undertake to do anything good without God helping you.

### ANNOUNCEMENT

We, the Orion congregation of the Dunkard Brethren church, are using this opportunity to notify those interested that we expect to dedicate our new house of worship Sunday, April 24. We expect to have three services on that day.

We extend a cordial invitation to those who can possibly attend, and hope many will do so and enjoy this occasion with us and help encourage one another.

You can reach us by going south from Akron or north from Canton on Canton-Akron road (Route 8) to Orion stop, which is between Greentown and North Canton. Good access by motor, bus or trolley.

Theodore Myers.

### OFFICIAL NOTICE

The Dunkard Brethren of Eldorado met in regular quarterly council Saturday, March 12th with Bro. Abraham Miller presiding.

Our love feast will be held at the home of Albert Zumbrun three miles south of West Manchester, O., just off State Route No. 9, May 14th, beginning at 10 a. m. A cordial invitation is extended to all who wish to be present, to come. Those wishing to come by the P. C.

C. St. L. railroad from the west will be met at Eldorado, Ohio. Those coming from the east and also those coming by way of the Cin. Northern either north or south will be met at West Manchester, Ohio. Any other information will be gladly given by addressing the undersigned.

Bro. L. I. Moss of Fayette, Ohio, came to us March 12th and held services in the vicinity and did much personal work which was very much appreciated by all.

J. E. Petry,  
Cor. Sec'y.

R. R. No. 1,  
Eldorado, Ohio.

### SOME GRAVE QUESTIONS

J. F. Britton

In view of the sad and appalling fact that the Church of the Brethren is struggling in the very throes of Spiritual decay and apostasy, with no hopes of a restoration to its high standard of spirituality, we are confronted with the grave question, "Why are so many of our good loyal brethren and sisters so slow to realize their spiritual peril?" Soon after the close of the demoralizing world war, the "five year forward movement" was started through international con-

federation, and affiliation. That five year movement, or propaganda was launched upon a pretended basis or idea of evangelism. But unfortunately for the Church of the Brethren, money and numbers were stressed and emphasized at the expense and sacrifice of the God given distinguishing principles and spirituality of the church; and too, through that deceptive movement, the Brethren's schools and colleges were virtually turned into manufacturing plants. And those plants have marketed their human theological commodities or products upon the church, which has virtually wrecked and stranded upon the rocks of modernism, liberalism and agnosticism, and the church has been blown and driven by the euroclydon tempest and wrecked where the two seas of peril and refuge meet. (See Acts 27:41) To the loyal and faithful members the writer pleads and urges to heed the advice and follow the example of that "Centuriorn" on that Italian vessel. Or will you linger and procrastinate and perish with the old doomed craft? Read Acts 27:41 to end of chapter. Would it have been wise or prudent and safe, for that crew and the passengers to have stayed on that old wrecked, sinking vessel? And again the writer pleads not only for your spiritual welfare, but for the welfare of your families and friends. In view of the incapacitated condition of the church, with her disciplinary and protective virtues gone, you should realize the sacred duties you owe to your families and friends. You can not by inactivity, relieve and acquit yourselves of the duties and responsibilities that are incumbent upon you as parents and stewards of the Lord. It is not enough for you to say, "I stand where I always stood." Will you listen to the voice of Divine warning? As the Holy Ghost saith, 'Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me and saw my works, for years. Wherefore I was grieved with that generation, and said, they do always err in their heart: and they have not known my ways. So I sware in my wrath, they shall not enter into my rest.'" (Heb. 3:7-11) This text represents the status or condition in the church today. With the reigns of government in the hands of modern leaders who have



plunged or stranded the church upon the sands of modern theology, the "teaching for doctrines," the general practice of men. And again the real question is? Is there any logical reason why you should remain with a nominal and spiritless church? Hence the psychological time is here, that you should heed the call of the Holy Spirit, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. 6:17, 18) Read the three preceding verses. Then note that these texts not only present the logical and practical solution for the chaotic conglomeration that the church has been plunged into, but they are a Divine call for an executive action. The writer again pleads, why procrastinate? Why halt between two opinions, till it's too late, and then cry for mercy as the "five foolish virgins" did? Today is the psychological time to act, for the Lord said, "My Spirit shall not always strive with men". (Gen. 6:3) "Let us hear the conclusion of the whole matter: fear God, and keep his commandments, for this is the

whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or evil." (Ec. 12:13, 14) This text is God's ultimatum and a Divine messenger saying, "Now is the end come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and recompense upon thee all thine abominations." (Eze. 7:3) Reader, you should note seriously the personality of this text. Then read Ez. 19:30, 33:20. In view of these invariable, and irrevocable expostulations of Jehovah, will you continue to confer with flesh and blood? Or will you say like the poet,

"I can but perish if I go,  
I am resolved to try;  
For if I stay away, I know  
I must forever die."

A wise decision and resolution. "Then said he, lo, I come to do thy will, O God." (Heb. 10:9) And again Jesus said, "And he that sent me is with me: the Father hath not left me alone: for I do always those things that please him." (Jno. 8:29)

Reader, can you really and truly say that you can please God, and fellowship and worship with those whose lives are in coalition with worldli-

ness, immodesty, and immorality? As you decide these grave questions, you determine your future destination.

—Vienna, Va.

## THE BLOSSOM AND THE FRUIT

A. H. Zumbrun

Let us make a comparison with our children in the home as flowers. We all like to see flowers, and that part of the year when trees and flowers bloom. Flowers, like fruit trees bloom and their blossoms have beauty and odor, except the snowball, which has beauty but no odor. This may represents the nonchristian home. The children are just as beautiful but the home lacks the Christian odor. The conduct of the children is not so good as that of children reared in Christian homes. So we may call this a snowball home. The parents are so cold about religious matters the home lacks the sweet odor of Christian influences.

There are other blossoms that have both beauty and fragrance, but when that is said all is said—beautiful fragrant flowers but no fruit. These may represent homes where the parents are Chris-

tians, but are neglectful in bringing up their children in the nurture and fear and love of the Lord.

When trees are in full bloom and a cold wave sweeps over them they are frosted so that there is no fruit, so the religious atmosphere around these children is so cold that no fruits of righteousness are developed in them.

Then too, there are other blossoms as of the apple tree whose beauty and fragrance are just as sweet as those of the flowers. When these blossoms fall we expect to see the tiny apple which develops into fine fruit. This is a type of a true Christian home. The children are obedient, have nice ways and conduct themselves in a becoming manner, because their parents have taught them as Deut. 6:7 requires, and they honor, obey, and respect their parents and so are brought up as Eph. 6:1, teaches them. They grow and develop spiritually until they are mature and are taken into the church, thus bringing fruits of righteousness to perfection in God's vineyard.

Children thus brought up do not experience the "change" as many others do whose parents have thoughtlessly adorned their little bodies with the

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Grant Mahan, Homestead, Fla., Associate Editor.

styles of fashion and customs of the world, as other ungodly parents do. As parents, we should realize that if a child is dressed up in the height of style, wearing jewelry and the latest styles in clothing it will be much harder for it to conform to gospel simplicity when it decides or desires to become a follower of Christ and unites with the church. When the home training has been right along this line the work of the church in maintaining gospel simplicity will be greatly lessened.

In order to fruit bearing the tree must be carefully nurtured and protected from in-

sects that destroy its vitality and growth. So with children and young Christians. They must be nurtured and fed on the "sincere milk of the word" until they are able to assimilate "strong meat" and "grow thereby" into strong men and women for God.

In the story of the "Wind and the Leaf", the wind told the leaf some day it would blow the leaf out into the meadow. This troubled the little leaf so it told the tree. The tree told the leaf to "hold tight to me and I will hold tight to you then the wind can't blow you off."

Just so young Christians hold fast to Christ and the church, then satan can not harm you. Then too, the church should keep a firm grip on the young members and help them to stand against the fiery darts of the evil one, that much fruit may be brought to perfection, if not a hundred fold then sixty, if not sixty, then thirty fold.

—West Manchester, Ohio.

## CORRECTIONS.

In March 1st Monitor, page 3, first column, last word of first maxim should be **sight** instead of "light".

Same page second column, eleventh maxim, second last word should be **living** instead of "lieing".



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**REST**

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L. W. Beery

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It is a very evident fact there is something wonderfully lacking in the human race in this day and age. There is a continual striving and seeking after something that will give them lasting satisfaction. Men are rushing to and fro over this whole earth seeking something they seem not able to find, a wonderful unrest.

It seems only natural to me that it should be so. Human society is made up of families. Father, mother and the children. As the children grow up they usually go out into the world to make their own living. Often their work or calling takes them many miles from home. It seems that no matter how far the distance or what we are doing, there is always a desire to go back to the old home, a kind of home sickness. We desire to go home to father and mother and strengthen the ties of love and what a sense of security and rest it gives us when we go back and meet the loved ones again. Yes, many are the tears of joy that are shed on such occasions.

So it is in the spiritual realm. This never dying soul of

ours come from our Father in heaven, therefore the home of the soul is with God. When we consider the sinful condition in which we are living is it any wonder that man should be in such unrest. The soul desires to go home to the Father that it might be at rest.

As long as the soul is in this body of flesh it cannot go to the Father, but he has made it possible that we might have this rest while we yet live in this world. (Matt. 11:28-30) Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me for I am meek and lowly of heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Jesus came to this earth that we might have rest; yet how few really accept and enjoy it.

Since it is a fact that we can have this rest, there must be some way, some door, by which we can enter it. (John 10:9) "I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture."

(John 6:35) Jesus said unto them, "I am the bread of life: he that cometh to me shall not hunger, and he that believeth

on me shall never thirst." (Matt. 16:24) "Then said Jesus unto his disciples, if any man would come after me, let him deny himself, and take up his cross, and follow me."

'Tis through Jesus that we enter this rest. He is the door, the way, and he alone. We can come to him, yielding ourselves unto him, and partake of the spiritual bread and water, and enjoy rest indeed; rest of the soul. There must be a self denial, a yielded life to enjoy this rest.

This does not mean that we will not have to work and strive against the evil one. as long as we are on this earth we will have trials, temptations and sorrows but we can enjoy this rest of the soul through it all.

There are some things about this rest that to me are very interesting. It is free and to all peoples. "Freely ye received freely give without money and without price." We cannot buy our way in with all the money in the world, yet we can have it for the asking. "Whosoever will, let him take of the water of life freely." The great, the small, the white, the black, the rich, the poor and all have to accept it on the same plane.

It is an abiding rest. When we have Jesus he abides with

us. He is with us in the morning, at the noontide or at the midnight hour. He is with us in joy, and best of all, he is with us in sorrow. When troubles and trials come upon us and it seems we are about to be overcome; if we come to our closet in prayer and cast our cares upon him who knows all, he comforts, cheers and delivers us. What a privilege this is to us.

We find this rest is everlasting and eternal. In this world we have time. We measure it by hours, weeks, years. There is a limit to time. Sometime maybe soon, time will cease, then will be eternity which we cannot measure. It goes on and on forever. If we have this rest within us we need not fear as long as time shall last and when eternity dawns upon us we will be prepared for it. Jesus is calling, "Come unto me and I will give you rest." Freely an abiding, everlasting and eternal rest that cannot be taken from us. A wonderful rest, a blessed rest.

There are some things this rest gives us that the world knows nothing of nor experiences. It gives us joy, peace and happiness. Oh, yes, there are things in this life that give us these for a season; but it does not last. Soon they

lose their charm and fade away. Not so with what Jesus gives us, it is everlasting. Lasting joy, sweet peace the gift of God's love and happiness that cannot be expressed.

It also gives us satisfaction. We know how to satisfy our physical appetite. If we are hungry, we sit down to a well prepared meal and eat till we are filled. Our body seems satisfied. So it is with our spirits. If we come to Jesus and partake of the spiritual bread and water, he fills us and gives us satisfaction indeed. Jesus satisfies the soul.

Not only that, it gives us contentment. In our daily lives we meet people from all walks of life and how many do we find really contented. Most of them are striving for a little more money, a finer home or a high worldly position. You will find contentment only in the hearts of those who are really followers of the meek and lowly Jesus. The beggar in his rags or the poor widow can be contented.

Jesus is calling, come unto me and I will give you rest. Rest unto your soul. Not so with the wicked. (Isa. 57:20) But the wicked are like the troubled sea, for it cannot rest and its waters cast up mire and dirt. There is no peace,

saith my God, to the wicked. In the light of this scripture is it any wonder there is so much unrest and dissatisfaction in this world when wickedness is so rampant.

What a privilege the Christian has, to let his light shine in this age. Weary traveler Jesus is calling, "come unto me, and I will give you rest." Rest unto your soul. If you are out on life's troubled sea tossed to and fro by doubts, fears and uncertainties, come, anchor your soul in the haven of rest and rest and abide in Jesus now and evermore.

—Union, Ohio

### **DUNKARD BRETHERN ORGANIZE AT SINKING SPRING, PA.**

Bro. Jacob Miller and Bro. Walter Cocklin, Elders of Mechanicsburg organized a Dunkard Brethren church at Sinking Spring, Pa., at which the following officers were elected:

Elder and Minister, Bro. Walter E. Cocklin.

Deacon, Bro. Elmer A. Wickel, Sr.

Secretary and Clerk, Sister Alma Meade.

Treasurer, Bro. Elmer Wickel

Trustees, Bro. John Weidman, Bro. Daniel Trutt, Bro.



Elmer Wickel.

Meetings are good and well attended and we expect in the near future to build a meeting house. Meeting every three weeks at the home of Thomas Meade, 566 Penn. avenue. Meetings March 20, April 10 and so on. Everybody welcome to attend these meetings.

Mrs. Alma Meade, Sec'y.,  
Sinking Spring, Pa.

### LOVE FEAST ANNOUNCEMENT

The members of the West Fulton church, near Wauseon, Ohio, have decided to hold their love feast May 21, 1927, an all day meeting. All members of the Dunkard Brethren church are invited.

GRACE MOSS,  
Correspondent.

A number of subscriptions expired March 31. These names will be removed after next issue if not renewed by that time. If your date line reads April '27, it means your time expired March 31.

Let us have your renewal at once. It will help to keep our list growing, and we'll appreciate it, and you'll reap the blessing. You need the "Monitor" and we need the money. Let's supply both needs.

Our agents are doing some fine work of late, and our list is growing. Never so large before.

Our shelves are pretty well supplied with extras. a post card with names and addresses of your friends will bring them samples. Send it along.

Don't Forget to Read the Bible.

## Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: **READ, THINK, ACT**

"Second Samuel, chapters 5-10, and First Corinthians, chapters 11-19, record the prosperous reign of David. During this time the kingdom reached practically its climax. David took the Jebusite stronghold, Jerusalem, to become his cap-

ital and, bringing hither the Ark of the Covenant, made this the religious center of God's people.

"Second Samuel 11-19 marks a sad epoch in David's reign and life. He fell into sin, and for several years after

trouble followed trouble, both in the home and the state, until the administration was almost taken from him; but through the kind providence of God and the faithful service of the prophet Nathan he was brought into deep repentance and was again established. The last chapters of Second Samuel, 20-24, and First Chronicles, 22-29, tells of the prosperity of the closing days of his reign, during which he made elaborate preparations for the building of a temple for Jehovah.

David was a great man. His administrative ability is seen in the way he developed the kingdom. He gathered together the scattered tribes into a single unit. He enlarged the borders of the kingdom, and instilled such a spirit of devotion that it became a strong type of the spiritual kingdom of our own day."—Training the Sunday School Teacher, pp. 40, 41.

"David succeeded to the throne of Israel when it represented about 6000 square miles of territory, more or less, under control; he left to his successor, Solomon, an empire embracing an area of 60,000 square miles."—Hurlbut.

**Books of Samuel** — "These two books were one in the

Hebrew manuscripts, while in the Septuagint they are known as the First and Second Books of Kings. \* \* \*

"To properly understand the Prophecies and the New Testament a thorough study of the books of Samuel is necessary. The consecrated, unselfish life of Samuel has its influence upon those who study his biography. Saul's failure and disgrace teach us the importance of strict obedience to God; while David's brilliant success encourages us to be faithful and persisted in our efforts to serve God."—D. W. Miller in "Genesis to Revelation".

**The Two Books of King.**—In the original Hebrew these were one book. In the Septuagint and Vulgate they are called the third and fourth books of Kings, the two books of Samuel being the first and second. They cover a period of 427 years, from the death of David and beginning the reign of Solomon, 1015 B. C., to the captivity of Judah, 588 B. C.

"It must be remembered that the division between the books of Kings and Samuel is equally artificial, and that in point of fact the historical books commencing with Judges and ending with Second Kings present the appearance

of one work, giving a continuous history of Israel from the time of Joshua to the death of Jehoiachin. \* \* \* A most important aid to a right understanding of the history in these books, and to the filling up of its outline, is to be found in the prophets, and especially in Isaiah and Jeremiah. \* \* \*

They are reckoned among the prophets, in the three-fold division of the Holy Scriptures; a position in accordance with the supposition that they were compiled by Jeremiah, and contain the narratives of the different prophets in succession. They are frequently cited by our Lord and by the apostles." — Smith-Peloubet Bible Dictionary.

"The Holy Scripture is the history of the kingdom of God among men, under the several administrations of it. The particular history now before us, is that of the kingdoms of Judah and Israel; yet with special regard to the kingdom of God among them; for still it is a sacred history, much more instruction, nor less entertaining, than any of the histories of the kings of the earth, to which (those of them that are of any certainty) it is prior in time. The Bible began with the

story of Patriarchs, Prophets and Judges, men whose converse with heaven was more immediate, (the record of which strengthens our faith) but is not so easily accommodated to our case, (now that we expect not visions,) as the subsequent history of affairs like ours, under the direction of common providence; and here also we find, though not many, types and figures of the Messiah, yet great expectations of him: for not only prophets, but kings, desired to see the great mysteries of the gospel (Luke 10:24).

"The two books of Samuel are introductions to the books of the Kings, as they relate the origin of the royal government in Saul, and of the royal family in David. These two books give us an account of David's successor, Solomon, the division of his kingdom, and the succession of the several kings both of Judah and Israel, with an abstract of their history down to the captivity. And as from the book of Genesis we may collect excellent rules of economics, for the good governing of families; so, from these books, of politics, for the directing of public affairs. There is in them special regard had to the house and lin-



eage of David, from which Christ came. Some of his sons trod in his steps, others did not. The characters of the kings of Judah may be thus briefly given:—David the devout, Solomon the wise, Rehoboam the simple, Abijah the valiant, Asa the upright, Jehoshaphat the righteous, Jehoram the wicked, Ahaziah the profane, Joash the backslider, Amaziah the rash, Uzziah the mighty, Jotham the peaceable, Ahaz the idolator, Hezekiah the reformer, Manasseh the penitnt, Amon the obscure, Josiah the tenderhearted, Jehoahaz, Jehoikim, Jehoiachin, and Zedekiah, all wicked, and such as brought ruin quickly on themselves and their kingdom. The number of the good and bad is nearly equal, but the reigns of the good were generally long, and those of the bad short.”

—Henry.

“The kingdom of Israel continued about 254 years, till the Assyrian captivity. The nineteen kings, of several families, who, during this period, reigned in succession, were all idolators, and most of them monsters of iniquity: yet the

Lord by his prophets, especially by Elijah and Elisha, preserved a considerable degree of true religion in the land, till the measure of their national wickedness was full; and then they were finally dispersed among the Gentiles, except as a remnant of them was, in various ways and at different times, incorporated among the Jews.

“In these books the history of the two kings is carried on together, and the whole forms an admirable comment on the prophecies delivered to the nation by Moses and Joshua (Lev. 26; Deut. 4:28-32; Josh. 23:15, 16), and a striking illustration of the proverb, ‘righteousness exalteth a nation; but sin is the reproach of any people’.”—Scott.

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### For the Sunday School— Review of Studies in the Christian Life.

(Continued from last issue)

Bro. John Sleppy writes on The Model Prayer, “Our Father who art in heaven,” etc. He contends that this prayer was given for Christ’s disciples only, and that one outside of Christ and the church, an un-

converted person—though he may and should pray to god—cannot consistently, neither in harmony with the Scriptures, pray the Lord's prayer. He notes these points:

1. "Our Father"—only by creation, not yet adopted into the family of God. (see Rom. 8:14, 15; Gal. 4:6).

2. "Thy kingdom come"—he is not ready.

3. "Thy will be done"—in an unconverted man—"as it is in heaven."

4. "Forgive us our debts," or sins—without being converted or changed from the world.

5. "Lead us not into temptation"—when already engulfed in sin.

6. "Deliver us from evil"—without faith, repentance and baptism.

Bro. Sleppy deplors the omission of that good old model prayer in our services.

J. E. Demuth, Waynesboro, Pa.—The first quarter of 1927 describes a number of the marks of the Christian's life.

Primarily the word "Christian" means belonging to Christ. The true Christian is his, and therefore will strive to serve his Lord and Master faithfully, and follow him by precept and example, and the

world will notice that he has been with Christ and has learned of him, when the marks of the Christian life are seen.

Jesus tells that they who do not have the mark of bearing the cross, are not worthy of him.

The Christian's life is a living reality, and is evidenced by living the Christ life, and by doing his Father's will.

Theodore Myers, North Canton, Ohio, writes:

Cyrus Wallick—

Dear Bro.: In answer to your card which I received today am sending you a thought or so on the wonderful promise Jesus made in regard to his being with us always.

If you feel it will encourage or help somebody to live more closely in the way, you may use all or any part with any corrections you may see fit to make.

"Lo, I am with you alway". (Matt. 28:20). On this occasion Jesus met his disciples on a mountain where he had promised, but from this time on he promises to be with them even unto the end.

With two thousand years elapsed let us consider if Jesus has made good his promise this far. We are liable to misinterpret this when Jesus does not take care of us as we think he should.

Who would say he was not with Peter even while in prison, with Paul while receiving

stripes or being stoned, with Stephen the "First Christian Martyr", or John on the Isle of Patmos?

I do not believe it can be truthfully said that he has ever failed to be with his true disciples unto this our day. He has said where two or three gather in his name he would be in their midst.

This should encourage us in the light of the sacred duties that we have learned during the last quarter concerning Christian living.

He told Moses he certainly would be with him and restates the same promise to us. It seems he is with **us** now, later if we are faithful we shall be with **him**.

Let us go forward in his name, conscious of his presence and help.

F. B. Surbey, North Canton, Ohio.—Our lessons of the first quarter 1927 have been very practical. Everyone has been like a precious stone that we so much need to build the structure of our Christian life or character. It is not enough to just speak of these good lessons but we must apply the

teachings to our lives. It is one thing to study a lesson well or teach it well; but if we are not a noticeable bit more Christ-like since we studied these lessons, we have in a large measure wasted our time and missed our opportunity for which we must some day give account.

The Christian life, as pictured to us by the lessons of the quarter, we do not get by one great blessing poured upon us from heaven, but it comes rather through much effort and struggle on our part. The Christian life is a battle against the adversary and against self. We win the battle by putting on the whole armor of God and going forth in his strength.

Of the twelve good lessons I think Lessons III, IV and VII have appealed most to me. To develop the Christian life we must "search the scriptures" (Jno. 5:39); meditate upon them day and night (Psa. 1:2); and hide them in our hearts that we might not sin against God (Psa. 119:11). To develop the Christian life we must "Pray without ceasing" (I Thess. 5:17) and pray much in



secret (Matt. 6:6). The Christian life should be taught and lived in the home. "Charity begins at home" and christianity should begin there too. We may be very "nice" in society, and seem very Christian-like on Sunday in church, but the way we act in the home, after all, is the best index of what we really are. In the home we should learn to do all that the subjects of these twelve lessons suggest. Yes, there we even learn the principles that help make a community and the world Christian, because in the home we should learn to be witnesses and ambassadors for Christ.

Now does it pay to make a special effort to apply these lessons to our lives? Yes, we have faith, and promises, and hope. A hope of living in another world, in a building of God, a house not made with hands, eternal in the heavens, a mansion in our Father's house prepared by Jesus. Yes, we are grateful for these les-

sons. Will we prove it by our lives?

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I am pleased with the responses to the request for thoughts on the review of the past quarter's lessons. And now may we continue to help each other by sending some notes, original or selected, on the lessons of the second quarter. The Life and Letters of Peter. If selected give credit; or, if author is unknown, enclose in quotation marks or mark "selected". Send them early, by June 1 or earlier, as we may not be able to use all in one issue of the Monitor. One contribution for this issue has to lie over. It will not be out-of-date. We have not finished these lessons yet, "Studies in the Christian Life"; nor shall we have finished until we pass over the river. May we all "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ" (2 Pet. 3:183, and avoid the present day tendency to erase the "marks of a true Christian."

## LOOKING

J. E. Petry

Yes, my dear readers, what should be of more concern to-day than that of looking? But which way needs to concern us as members of the Dunkard Brethren church.

Just now we should be looking forward to our coming Conference when many whom we may think are not looking, will be looking and watching—not as a matter of curiosity but penitent and prayerfully for the decisions and legislation we will make for our members as a whole to be governed by.

Many who are on the line of indecision just now are asking this question—rightly is a fair one. How much better would we be if affiliated with the Dunkard Brethren, if they carry too many of the present Minutes of the Church of the Brethren as they read today?

As an illustration the Minute on dress says the coat with the standing collar is to be worn by the Brethren especially (please mark that word) the Ministers and Deacons. Now, dear brethren, where in God's

divine law do you find that he requires any more of the officials than he does of the laity? The word plainly says he is no respecter of persons.

Again are we who have renewed our covenant with our dear heavenly Father and united with the Dunkard Brethren, taking the stand prayerfully and in all sincerity? If we have we must be careful not to permit—or rather not carry along any of the things that have brought destruction to the church in the past. I am now made to think of attending a program in the Church of the Brethren where the pulpit was cleared of the minister's desk and chairs, and a number of baskets of flowers used to decorate the front while a large crescent-shaped decoration of flowers and banners was used on the wall at the back. Then the program consisted of special songs—**not very many congregational songs.** Then the sad thing of experiencing a dialogue where some of the member's children took part and imitated a prayer to God.

Now God surely can not bless these **shows** in his house nor any place else. So, the best

way to stay clear of these church entertainments, is not have anything in the Dunkard Brethren church that can drift to such ungodliness.

May we each and every one start right now to prayerfully consider other things fully as important as these and work and strive to set the line where we may not be ashamed of the light and example we are setting for others to follow.

—Eldorado, Ohio.

### IN MEMORIAM

In sad but loving remembrance of our dear husband and father, Levi S. Mohler, who quietly fell asleep February 5, 1926.

One sad year has passed  
Since God called you from our home.

There is not a day, dear father,  
That I do not think of you.

You don't know the sorrow to  
be left alone,

Until God sends a message to  
your home.

It is hard when He calls for  
one or the other,

But it was so sad when He  
called dear father.

A father dear, a father kind,  
Has gone and left us behind.  
We watched his suffering and

heard his sighs,  
With trembling heart and  
weeping eyes.

Oh! father, smile on us from  
heaven,

Ask God to lead us when we  
die,

That we may meet you, dear  
father,

Some sweet day by and by.

Oh, how vivid is the picture  
Memory-brings to me today,  
Of his face so calm and pa-  
tient,

As he in his coffin lay;

His hands were so gently fold-  
ed

On his cold and silent breast,  
Gone where wicked cease from  
troubling,

And the weary are at rest.

There is a grave so dear to me,  
Over which no willow weeps,  
But underneath that growing  
sod,

Our dear father sleeps.

While all the world is cheer-  
ful,

And smiles are on each brow,  
Oh, blame us not for weeping,  
As we have no father now.

Fondly loved and sadly  
missed by His Wife and Chil-  
dren.



# BIBLE MONITOR

VOL. V.

April 15, 1927.

NO. 8.

"For the faith once for all delivered to the saints"

OUR "MOTTO—Spiritual in life and  
Scriptural in practice.

OUR WATCH WORD—Go into all the  
world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience:

## THE RESURRECTION

Of all the "exceeding great and precious promises" to God's children as revealed in the scriptures, there is none more comforting and encouraging than the promise of eternal life thru the resurrection of the body.

Of all the mischievous teaching of evolution none is more disheartening to the faithful children of God than the indirect denial of the resurrection of the body and eternal life thru Christ Jesus our Lord.

Viewing the subject from every angle in which the finite mind is capable of thinking we are unable to account for a resurrection of our bodies. True, from what we know annual and perennial plants we reason on the probability, the plausibility and the reasonableness of a resurrection. But who of us has seen new life developed or reestablished in the bodies of our dead, or seen new life bursting from the graves from those who sleep in them?

Who of our loved ones has returned from the tomb wherein we placed them to prove the resurrection? Not one. Whence then our faith and hope of a resurrection? Whence this "lively hope whereunto we have been begotten again"? Answer; the resurrection of Jesus Christ from the dead. But whence our knowledge of his resurrection? Answer; God's word. When evolution denies the virgin birth of Christ, it indirectly denies his resurrection, and, denying his resurrection, it indirectly denies a resurrection to us.

So that our faith and hope in a resurrection and immortal life thru Christ Jesus our Lord is based on the specific statement of the scriptures.

None of our friends has assured us on any authority other than the scriptures that without the resurrection all is vain, but Saint Paul by divine inspiration tells us "if Christ be not raised" our faith, our hope, our all is vain. So that

when our faith in the truthfulness of God's word is gone thru evolution on any other species of infidelity, for it is infidelity, our hope in a resurrection with all the consequent joy and happiness of the future life is gone. But "thanks be to God" who has given us an abiding and confiding faith, an overcoming faith thru an overcoming and a victorious Christ "who was raised up from the dead by the glory of God the Father, whereof he has given assurance to all men" if they would receive it, that in God's own time he will raise them up likewise, to a life of eternal felicity if found worthy.

God's people in all the ages past have hoped in a future life, which can be possible only thru the resurrection. Job inquired, "if a man die shall he live again"? Then he answers, "I know that my Redeemer liveth", and Job died in full assurance of a future life and that in the last days he should "see him face to face".

David likewise believed in the future state, a future life. His departed son could not "return" to him but he could "go to the child", said he.

And so on down thru the ages holy men of God believed in a future life, a belief and a life made possible by the God

who made us and the resurrection of his own Son from the dead. This great truth along with other of God's will being revealed to them thru his holy prophets.

### WATCHFUL WAITING

Whether the movement started by the "Monitor" people and the action taken by the "Dunkard Brethren" were premature has been, and perhaps now is, a question not yet fully settled among our people.

"Haste makes waste" in many instances.

So that mature deliberation should be had before action is taken on any matter and especially on questions involving our relationship and fellowship with our fellowmen, and more especially with those with whom we hold Christian fellowship, and still more especially on questions pertaining to our spiritual interests and our future destiny.

In their own estimation, the "Monitor" people acted with all due deliberation in starting a reformatory movement, and exercised all reasonable forbearance, in vain attempts to get redress for their grievances thru the regular channels of the church. Effort after effort was made, to get some tangible movement started to effect a reform in the church, only to

meet with sad disappointment each time.

Under such conditions, as a matter of course, grief and discouragement were greatly increased. No relief could be had thru Conference, and no hearing could be had thru the columns of the church organ because of censorship, all of which tended to widen the breach between the lines of church thot, caused by the introduction of innovations, customs and practices, foreign to our church polity.

When we bid those godspeed who are doing wrong by encouraging and cooperating with them in the wrong, we become partakers with them in their evil deeds. Confronted by this fact, and despairing of any hope of relief from their grief at the drift of the church worldward, the loyal and faithful were driven almost to desperation. In their consternation they began to cast about for relief thru some other channel. They could not reconcile themselves to the idea, nor pacify their consciences at the thot of being guilty of encouraging and upholding worldliness by continuing in fellowship with their erring brethren as they conceived them to be. Their thot was, what if the Master should suddenly return and find them engaged in the

modern plays and hilarious entertainments held in his "house of prayer", or even fellowshiping, as brethren, those who do such things? What if He should find his church polluted by secrecy, her ministry transformed into hireling pastors, her hymns of praise drowned by the noise of a spiritless machine, her membership adorned with style and fashion, "jewels so rare", her humility swallowed up in arrogancy and pride and her once fair name, a symbol of purity, now polluted by spiritual degeneracy? They remembered the Master said, "Be ye also ready, for in such hour as ye think not your Lord doth come". They were aware of what it means to cut loose and separate from those with whom they had formerly known and fellowshiped as brethren. They also remembered Jesus said if we "forsake not father and mother, brother and sister", etc., we "cannot be his disciples".

Impressed with these facts, they assembled at Plevna, near Greentown, Ind., June 26, 1926 and declared themselves "independent" or separated from their former church affiliation and called themselves "Dunkard Brethren".

This action, too, was taken after much thot, deliberation,



and prayer, fully conscious of all that was involved in such action. Was this action premature? What else with consistency and with safety could have been done? "Be sure you are right, then go ahead", was the principle upon which they acted. They have seen no cause to regret the action taken. It was not presumed there would be a large following at once. Many were not aware such action was taken or even contemplated, many still do not know of such action. At the same time these good people are burdened and grieved at conditions which they have no power to change intolerable as they may be, and would rejoice to have opportunity to affiliate and hold fellowship where they would be free from those things.

Then, too, there are many who have adopted the policy of "Watchful Waiting". These hesitate and shrink from the idea of separation. They feel if they teach, preach, and protest against present day evils, even tho conditions continually grow worse, they will in the end, have "served their generation well" and if the church becomes stranded on the rock of unbelief and swallowed up by the whirlpool of worldliness, it will be no affair

of theirs, that if they themselves live right and the people heed not their teaching and the church goes wrong they will have "cleared their skirts," and God will be responsible for letting the church go wrong. Responsibility must rest somewhere. Neither they nor God wants the church to go wrong, and if they are not responsible then God is. They do not seem to feel it is their duty to see that wrong and evil is not tolerated nor allowed in the church, that all they have to do is to teach and let God take care of the rest, that if God wants to preserve the purity of the church, he can, and should do it.

With this feeling they are watching and waiting to see what the outcome of the "Dunkard Brethren" is to be. They think if the body continues at all, it will soon be just where the church whence they came is, and all our work will need to be done over again. God forbid. But, be it so, then let there be at least a remnant who will stand for the truth and the right.

What if the Lord should come and find us, like Jonah, waiting and watching to see if God will vindicate his word.

It is to be hoped that these good brethren may some day realize that without the en-

forcement of disciplinary measures, which is an impossibility where they now are, all their teaching will never be able to overcome the forces of evil, now so strongly entrenched and fortified, and that by affiliating with the Dunkard Brethren their teaching will be appreciated and have some show, at least, of accomplishing good in preserving the purity of the church and the unity of the faith. "Come thou with us brethren, and we'll do you good, and you will encourage and help us." Let us not be found wanting, but ready when He comes.

### PROTECTING THE MINORITY

One of the difficult problems in human government has been that of securing the rights of the few against the power of the many. Progress has been made, but we cannot say that the problem has been satisfactorily solved, for we see that the few are often oppressed by many, or the weak by the strong. And this condition is due to the selfishness of man; for the desire to lord it over his fellows seems innate in man.

And it is not only in political affairs that this desire to rule has manifested itself; we

see the same tendency among men in spiritual affairs. We have known instances of several men in the same congregation desiring to rule, and because these desires could not be reconciled the church was divided and her influence for good destroyed for years together. Sometimes a majority has been able to overrule the desires of the minority, which has made a bad matter worse. Brethren, these things ought not so to be.

In the time of the apostles the desire to rule had already manifested itself, for we find that elders were warned not to "lord it over God's heritage". And this spirit is the exact opposite of that commanded by Jesus Christ when he told his followers that those who would be great should be servants of all.

This desire to rule has often led the elder to seek followers, those who would uphold him in his rulings, forgetting that he was not placed in his position in order to be the elder of a few of the members, but of the whole body. If we stop and consider for a moment, we can not but decide that such a course is entirely contrary to what should be followed and cannot but result in discord,

division and many other evils.

Paul condemned parties in the church even in his day. And his question then ought to be enough to settle the matter for the members of the various parties now, wherever there are parties. Who was crucified for us? Who brought life and immortality to light through the Gospel?

These parties are bad enough, but there was an even worse thing in the early church as we learn from the messages to the seven churches of Asia. Sometimes the majority of the church had left its first love and had gone in the way which was not good. But sometimes it happened that there were a few faithful ones left, some who had not defiled their robes. We have wondered what position they held in the church, what influence they exerted.

What was true of the early church is no less true of the church of these days. There are churches, congregations, where the majority have lost their first love and are seeking those things which please the carnal man. What is their influence? What can the faithful do to protect themselves and the truth for which they wish to stand? We have just this condition in our church, and the

great question is as to what we are going to do about it. Is there no recourse? Must principle yield to numbers, even when the numbers are opposed to what we have been taught was sound doctrine?

Yes, the few, the minority, have a remedy, and it is in their constitution, in the New Testament; and it is also in the rulings of the church in the decisions of former years. In 1869 the decision was that a minority, when it acts upon the advice and decisions of Annual Meeting, is to be sustained. And in 1882, as we find the decision on page 36 of "Revised Minutes of the Annual Meetings of the Church of the Brethren from 1778 to 1922." The answer to the query reads: "Where a minority acts in harmony with the decision of Annual Meeting, the minority should not be persuaded to yield the right."

No other decision could have been considered reasonable and right. And it would have been well for the church if this decision had always been the rule in the church. But, unfortunately, minorities have been overruled by committees even when they acted in strict harmony with the decisions of the Annual Meeting, and sometimes even majorities have been overruled by com-



mittees when the majorities acted in full harmony with the decisions of the church. In these cases the committees were clearly wrong, and should not be upheld by the Annual Meeting. But they have been upheld in their wrong, nevertheless.

Such manner or procedure is illegal, unscriptural. Our rulings, based upon the New Testament, are our fundamental law, and there is only one way in which that law can be changed. A vote, even when unanimous, if not in the prescribed way, is of no force. When we change our laws or rulings we must be careful to make the changes in a lawful manner. Which applies only to our own actions, and cannot apply at all to our real law, the New Testament.

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### TOSSED ABOUT

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A. J. Bashore

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“That we henceforth be no more children tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive”. (Eph. 4:14)

What wholesome counsel Paul gives here. Yet few believe it. Some who once did believe it and had advanced be-

yond this stage have again become children and let themselves be tossed to and fro by a new doctrine, or a new idea. Some self styled preacher, or someone otherwise, claiming to have some new vision comes along with his or her sleight of craftiness and ideas as follow:

1. “Piety for a Christian is not needful today? It was all right for uncle Jerry, grandpa and the other old simple folk years ago. We live in an age of (man’s) knowledge and progress and as a church we must needs go with the tide”; **and the majority go.** But the same God lives today that lived in uncle Jerry’s day. Yea! in the days of Adam and Enoch. The same God lives tomorrow.

2. “There is nothing in simple living. Go have a good time, you belong to the church and if you are pretty regular in attendance that is sufficient. There is nothing in non-conforming to the world in habits and dress. Dress as you like”; **(and they do).** “There is no scripture telling how you have to make your clothes, or that you ought to wear a bonnet, etc.”

We know it isn’t given in these words. All organizations have rules of distinction for the sake of unity and otherwise to be governed by. Why

not a church have rules too, to distinguish them from others, surely this could not be criminal?

If we grow away from the childish ideas and become steadfast in doing as the word tells us, we will fully understand the meaning of non-conformity.

3. "There is nothing in the prayer veil, other churches don't wear them.

"If your conscience convicts you of a little untruth you told or some other misdeed you were mixed up in, just go and take the communion and it will be all right."

Not only do the young like to hear such instructions but many of the older ones who at one time had taken a stand for the simplicity of the word, but are now tossed to and fro.

A person who is not rooted and grounded in the faith of Christ will accept any new doctrine—"wind of doctrine."

As a puff of wind will toss an unballasted ship on the sea, so easily is the mind changed in one who has not the true faith in Christ. Many there be who seek honor and praise of men who are handing out "wind of doctrine". They lack faith in Christ.

Some one asked, regarding a minister to what church he be-

longed. The reply was, "I have not heard what congregation he belongs to this year."

You will readily see that the above minister was not steadfast, and we have many like him.

Several years ago a certain denomination in Los Angeles grew so rapidly that they needed an assistant pastor.

One was hired who came from New York, where he belonged to another kind of denomination. No doubt the church edifice and salary looked good to him and he accepted regardless of faith.

It was not long after that until there were two factions in the church, and things were getting pretty warm, so much so, the public press had interesting news for the daily papers, until the matter was settled, or covered over.

We are made to wonder into what such men are baptized,

Surely they cannot be steadfast.

And we hear that ministers in the Church of the Brethren hire out to other denominations to do their preaching.

The church is too full of men of cunning craftiness lying in wait to deceive, or have plotted a scheme to mislead.

And many are being deceived.

Reader, seek the profession which is given in the Word of God and then hold on to it regardless of which way the wind blows. Hold fast that which is good and accept no substitutes.

—328 Mooney Ave.,  
Monterey Park, Cal.

### THE WORD KID USED AS A NAME FOR CHILDREN BY CHRISTIAN PROFESSOR — KID A SLANG WORD

Laura M. Carpenter

In Gen. 1:27, 28, it tells us how God created male and female, and God blessed them, and said unto them, "Be fruitful and multiply, and replenish the earth." And in Tim. 2:13, 14, 15, we read how Adam was formed, and how Eve was deceived by the devil.

And how she deceived Adam and how a woman can be saved in childbearing, if we live a true Christian life.

What is a home without children?

Brother and sister, let us just stop, and think for a moment.

Children are a gift from God. (Psm. 127:128)

They are given to us as a blessing. What name are they

given by the so-called Christian professor?

Does not Christ represent them as angels and little lambs?

They come into our homes without sin, they are pure.

Luke 19:16. Jesus said, "suffer little children to come unto me, for of such is the kingdom of God."

The Christian professor, or church member, calls children kids. What does a kid represent?

Kid means a young goat. Brother and sister is your child a kid or a young goat? Does it look like one? Webster says: kid is a slang name for a child.

Slang means, "Low, inelegant, unauthorized language. unauthorized means without authority."

There are two classes of people represented in the Bible. The sheep are represented as Christ's chosen people.

The kid and goat represent the people of the devil.

Brethren and sisters, why is it that we want to pattern after the world and call our children such a low, degrading name?

Father and mother, what do you represent yourself when you call your children kids? Think just for one moment.

We hear brethren and sisters



in the Dunkard church say, "when I was a kid, I did this, my kids, they do thus and so on. Just stop and think for a few moments. Can we be true followers of Christ and call our children such names?

Christ says in Luke 19:17, "Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."

My dear brethren and sisters why not call our little children little lambs or angels?

It does not wonder me some times that the world talks about us. Why do we never hear our ministers preach about this subject?

Eph. 6:12, "children, obey your parents in the Lord; for this is right; Honor thy father and mother, which is the first commandment with promise", and in the fourth verse, it tells us how we are to bring them up in the nurture and admonition of the Lord. Think what our homes would be without children. They bring joy and comfort in our homes. Did not God bring all the animals to Adam and didn't he name them? Adam and Eve named their children. Brother and sister, let us study our Bible, and see what the **kid** represents. Surely our children do

not belong to the kid and goat family.

Read (Matt. 19:13, 14, 15) (Mark 10: 13, 14, 15, 16) (Luke 19:15, 16) Our little children in our homes surely are innocent.

Then let us not call them names.

If someone would come into your home, and call your child the name that **kid** represents, wouldn't you soon tell them that is not your child's name? And that you didn't represent yourself as a goat? Should we expect our children to obey us then, when we call them **kids**? Or any other name?

Brethren and sisters, let us put on the whole armor of God that we may stand against the wiles of the devil, and then when the chief shepherd shall appear, we shall receive a crown of glory, that fadeth not away.

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### **HAVE CHRISTIAN WOMEN THE RIGHT TO TEACH PROPHECY, AND PRAY IN THE CHURCH?**

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Chas. M. Yearout

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Some time ago, there was an article in the Bible Monitor by Bro. T. S. Waltersdorf, "On Women Teaching in the Church". He quotes from 1 Cor. 14:34, 35; and 1 Tim. 2:11,

12. It is very evident there was division, strife, confusion, disorder and disobedience in the church at Corinth. One for Paul, one for Apolos, one for Cephas and one for Christ. You will observe that this disorder and confusion, in a large measure destroyed the true worship of God. It would seem that these women were asking questions that disturbed the services and threw the meeting into confusion, from the fact, that Paul says: "And if they will learn anything, let them ask their husbands at home, for it is a shame for women to speak in the church." Evidently their speaking in the church was not to the honor and glory of God: for it is not a shame for Christian women to worship, honor and glorify God in the church. My humble convictions are that these women were not in the proper spirit and condition to worship God in the church or any where else for that matter.

Beyond all doubt, Christian women had, and have a perfect right to pray and prophesy in the church if they had, and have their heads covered as taught in 1 Cor. 11:5-10.

I believe that every one who believes the Bible will admit, that Paul gives Christian women the right to pray and

prophesy when they have their heads properly covered. Well, prophesying means speaking. "He that prophesieth **speaketh** unto men to edification, and exhortation and comfort." (1 Cor. 14:3) If those women at Corinth had done this in the proper spirit, it would have been acceptable to God. While I have never found where God licensed or ordained a women to preach nor administer the ordinances; yet the Christian woman is authorized, and has a Gospel right "To speak to men unto edification, exhortation and comfort." Paul is al-right in his teaching. And we must not take a position that makes the fourteenth chapter of Corinthians contradict the eleventh chapter. In the eleventh of Corinthians Paul is teaching Christian women how they shall appear and conduct themselves in the worship of God in the church and in the fourteenth chapter he is telling disorderly women, that they shall not disturb the services of God—throw things into confusion, by speaking and asking questions in the church, but ask their husbands at home about these matters. However, "the woman is not permitted to teach and usurp authority

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over man, but be in subjection."

Paul says: "Yea, all of you be subject one to another", evidently "speaking to edification"; may include teaching and instruction: for it is a great "comfort" to the humble child of God to be taught and instructed in the ways of righteousness.

The natural unregenerate woman is under the headship of man as a result of sin. (Gen. 3:16) But the Christian woman in her spiritual relationship is under the headship of Christ. (Col. 1:18; Eph. 1:22; 5:23) She has the same rights and privileges vouchsafed her

in the plan of salvation, that the man has; the same conditions apply to her. Sex applies to this life only. In our spiritual inter-relationships in the worship and service of God sex does not enter: hence, "Neither male nor female in Christ Jesus."

The headship of man over the woman does not enter into the Spiritual kingdom, but in the kingdom of God, the woman comes under the same laws, rules and regulations, that governs man in that kingdom; but before she can enter into her rights and privileges, and exercise in the service and worship of God, "She must have power (exonsian authority) on her head." (1 Cor. 11:10) Many writers, (among them some of our brethren) make this **exonsian** authority; mean subjection; thus making the Christian woman subservient to the headship of fallible man. "Authority, power or right to act on command." As in Matt. 28:18, this is a delegated power or authority; authorizing those delegated to act, and do certain things. In the case above the Christian woman; is authorized to pray and prophesy in the church of God. Her authority to do so comes from her Spiritual head-Christ, the token of this power or authority is the prayer cov-



ering on her head. This authorizes her to pray and prophesy, and take an active part in the worship and service of God, without asking permission of man to do so. This is her right, as a member of the body—of Christ. The old law binding the woman to the headship of the man is abolished in Christ, so far as her Christian duties and privileges are concerned. The same doctrines, principles, privileges and rights govern her that govern the man in the church of the living God.

—Moscow, Idaho.

## WITH ALL DUE RESPECT

E. L. Withers

No doubt all have heard these words before used by our modern, educated, would-be wise leaders in referring to our dear brethren and sisters who have gone to their reward and many who are still on this side of the grave.

This is about the way it is usually said: With all due respect to our dear old fathers and mothers in Israel. God bless them, they did their work well in their time. How well we recall the great sacrifices they made to preach the gospel without money or luxuries. But we are living in a differ-

ent age now, times have changed. We are highly educated and refined. We have to have pastors now who draw salaries. They could not be a success now. Their time is past and would not fit in this new age. It has even been said that it would be a good thing when some more of these old fashioned out-of-date fogies died off so the younger generation could progress faster without being hindered.

It is embarrassing to them to be asked to walk in the good old ways their fathers trod. We might speak the same way about our dear Lord with as much sense.

With all due respect to our dear Lord. God bless him. He did his work well in his time. He was a grand success. But the teachings he left and the life he lived would not fit in this modern, refined, educated age. Some of his ordinances are too humiliating for some of us who are so highly cultured. Such as feet washing, prayer veil, etc. Even the rivers are not suitable to baptize in, it is better to have baptisries in our fine church houses so as to make the way easier. These teachings were all right in their day, but we can replace them with more up-to-date substitutes that are more up to the times such as

church socials, big suppers and raise money for the good cause cantatas, young people's conferences, church choirs and many other modern improvements that our dear Lord and his inspired apostles overlooked or failed to think about.

So with all due respect to our modern, educated, would-be wise leaders. There are still a lot of old fashioned out-of-date followers of Christ and they are not all old either and they are not too smart, nor wise in their own conceits to walk on the narrow way that the good Master laid out for them, and our dear old forefathers would be just as welcome to work with us as they were in their time and our dear Lord's teachings are all just as dear and just as suitable for his true followers as they ever were. He is the same yesterday, today and forever. He changes not and his true followers still have faith in him and are willing to trust him. They don't have to be yoked together with unbelievers in secret, oath bound societies, nor carry life insurance in worldly institutions for protection. Their faith, their hope is in higher and nobler things than this world can produce. He careth for his own.

They don't have to have big feasts to tempt themselves to

give to the Lord's cause. They love to give because their hearts have been changed. They don't have to have play parties, cantatas, young people's conferences, etc., to entertain the young to hold them in the church. When the young are truly converted they will gladly love to serve their Lord without being entertained with amusements.

So with the same language as they use in referring to our dear old fathers and mothers, we will use and say with all due respect to our modern brethren, who have, to a great extent forsaken the good old paths and seem to think they have found a better and easier way in the progressive movement. They did run well but satan hindered in these latter days. But God's true followers are duty bound according to his word to come out from among them and be a separate people. The good Lord always provides a way for those who are willing to walk in it and those that are not willing to walk in his ways and insist on having their own way, he says he will send them strong delusions that they might believe a lie and be damned. But as for us, we prefer to seek after the paths our fathers trod for they lead to eternal life.

—Pendleton, Oregon.

## THE PASTORAL SYSTEM

## Part III

B. E. Breshears

Attention has been called to the working of an influential class who are chiefly responsible for the introduction of the pastoral system into the church. In order to promote the system activities have been made in two ways. First: to create sentiment against the method of the church in the past in caring for the congregations. Second: to create sentiment in favor of the system. From what we have heard and read abundant proof of this is had. We can only briefly mention some of these things.

While the pastors themselves are not the only ones who are seeking to promote the system other interests are very active. I wish to call attention to some things said in the reports of the Pastors Association. See the Messenger for July 17, 1926, and Jan. 17, 1925. Brief reference can only be made to some things said in these reports and likewise to what others have been saying in their boosting for the system.

It looks very much like this Pastors Association is intended to promote the interests of

the pastors themselves otherwise why should they have such membership rules as the following. "Any pastor in the Church of the Brethren on full or part time may be a regular member. Any minister of the Church of the Brethren may be an honorary member. Only regular members may vote." Notice that this rule a part of the constitution of the Association requires that the minister must be "on part or full time" or he cannot be a "regular" member or have a vote. Others can be "honorary" members if they thought the "honor" would be worth the effort to sit in the assemblies with no right to vote. Can some one tell us what it is that disqualifies a brother who has the care of a church and is "feeding the flock" as best he can from voting in this organization? Nothing is mentioned except that he is not "on part or full time".

Again in this same report it is said: "increasingly the teaching and organizing function of the congregation will center in the pastor." No one will deny that this is true or has been true the past few years. But why is it true? Is it because we are getting nearer to the apostolic method of caring for our congregations or is it because those influential

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leaders have pushed it to the fore as the one thing needful to cure about all the ills of the church? Did Paul make a mistake or was he really ignorant of the needs of the churches when he recommended that elders should be "ordained in every city" and in "every church" whose specified duties were to feed the flock over which the Holy Ghost had made them overseers? Why had he never discovered that those churches needed a man "on full or part time" to "take charge of the teaching and organizing function of the church." He had not made this discovery or he would doubtless have said to Titus that he should see that a pastor was hired for every church. Where in the scripture do we find that in those churches such as at Jerusalem, at Ephesus, at Philippi, at Antioch and in "every city" and in "every church" where they had elders whose duties were clearly defined that they had a pastor hired to take charge of the work. In some of these churches a number of ministers are mentioned and their names given but not a word said about their being on full or part time or exclusively having charge of the teach-

ing and organizing function of the congregation.

This "transitional period" of our ministry has not come of itself and it has not lacked for much boosting. No stone has been left unturned in the effort to create sentiment in its favor. Much has been said to disparage the work of those who in the past and those of the present have given a "free service". Disapproval and censure has been brought to bear upon those who would accept the care of a church at a reduced wage. Such have been called "cheap men" and any except the really "efficient" are said to be "dear at any price". Of course these are a real barrier to the pastoral system and must be reduced to mere figureheads or else pushed out into the weak churches which cannot raise the money to hire a pastor.

A great deal has been said to the effect that for the want of this system the churches are not growing or that they are dying or that only those having salaried pastors are doing anything worth while, etc., etc.

Along with this are efforts to have established a so-called "educational standard" and the supervision of a board of bishops to pass upon the ordination of young men in the min-

istry. A list of books have been given for the study of such young men as wish to get credits with a view to entering the ministry. These bishops it is hoped will also be given the power to pass upon the right of churches and pastors to sever their relationships. At present it is thought that such authority should not be too rigid in upholding the "educational standard" in "certain localities where educational facilities are limited and where the interests of the local work demand it." In other words in the backwoods portion of the country where the educated ones do not care to labor the "ignorant and unlearned" should not be interfered with at present.

It is my wish to give credit where credit is due and in reply to the thought that those churches supplied with pastors are doing so much more than others in the way of increasing the membership I would say that in some cases it may be so. In others it is not true. Besides methods sometimes made use of to increase the membership may be unwarranted. And too, increased membership and increased attendance may not always indicate increased spirituality. Indeed the methods used to secure these results

may be the evidence that the church is declining if not already dead. This might be true in churches either with or without salaried pastors.

If the argument hinged one way or the other on this increased membership here is a case which disproves what some are saying that is that a salaried pastor giving full time is necessary to a growing church. The results of a year's work in a certain state district which supports two pastors at an expense of about \$3,000 shows that two persons were baptized in these two churches. The District Meeting minutes which give the results also show that three other churches at no expense to the District baptized fifty-one. The average in this instance is a little better than "sixteen to one". There is no intention to discredit the work of the two men but to disprove such assertions as above.

With this trend toward the pastoral system the situation really looks critical for our churches in the next few years. It looks critical not only from the standpoint of the effect it will have upon the spirituality of the membership and the message of the minister but especially from the thought that our churches will be left without ministers. In these differ-

ent ways the influence of this system and especially the boosting for it is already having a detrimental effect to say nothing of its cause for disunion and the lack of cooperation in upholding the principles of the church.

The editor of The Pathfinder just recently in speaking of religious work in the United States quoted from a noted minister to the effect that of the 150,000 rural churches fully one half of them were closed on Sunday. What a sad thought to know that the people are without religious services out pleasure seeking, attending the picture shows and the young people growing up in ignorance of Bible influence to a great extent.

My brethren does it not look as though these denominations are in dire need of a large number of "cheap men" who would fill the pulpits of these abandoned church. But they have no such. All their ministers have long ago accepted the plan of "no pay, no preach" and the people go without spiritual food. A weak rural church does not appeal to a man when his salary is a consideration, hence these abandoned churches. After the salaries of pastors in the strong churches are met there is little

left to even do mission work among them.

Why should we want to follow the methods of these other churches? Why should we be influenced by this propaganda for the salaried system? Think you, my brother, that when all our ministers accept and act on such that we will fare better than the other churches? Why should we? We will not but we will be like them with the weak congregations abandoned.

Let us get our eyes open to where this sentiment is leading us. After it is too late we will wake up to the fact that it has not either enhanced the spirituality of the church or built up our churches as a whole but quite the reverse. Can we not see that it is the weak church that must suffer? Can we not see that if a weak congregation could raise \$300 or \$500 for sending the gospel to the needy that such a congregation could not do this if in addition it must raise \$1500 or \$2000 to pay the salary of a pastor? How could it be done and if the \$300 or \$500 were all that the members could do what is to become of them if there is no minister to tell them unless he is paid the \$1500?

But of course the educators must find a place for the young college men to serve. Rather



than have them sell their services to other denominations to meet their pressing needs these educators would like to see our faithful ministers and elders who have labored long and hard to build up strong congregations asked to "slide over on the bench" and "turn over the wheel" to the young fellow as he comes fresh from college a full fledged "trained and efficient leader". Such ministers and elders are expected to say with good grace to the gifted one "you must increase but I must decrease". The quotations are from writers boosting the pastoral system.

It has been sadly lamented that these "consecrated" ones must be "humiliated" by being "compelled to hunt up and down the brotherhood for a church that will permit him to serve it". Now some have observed that this "hunt" and search has been confined mainly to strong churches in many cases already supplied with

ministers. Often it is listening rather than "hunting" and they hear best the "ministerial committee" representing a large well organized church. The cry of the weak church and needy lost souls saying "come over into Macedonia and help us" they do not so readily hear.

In time these Macedonian calls must go unheded as in the other denominations. It can not be otherwise when the strong church would rather hire a man to take the place of four or more of their ministers at \$1500 to \$2000 per year than to use the money to send one of these ministers or the man they hire to heed the needy call. How can we expect anything else than that the weak churches will be abandoned when we persist in educating our coming ministry as we have the past few years.

Don't Forget to Read the Bible.

## Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: **READ, THINK, ACT**

### OUR MONTHLY TEXT

\* \* \* \* \*

\* Righteousness exalteth a \*  
 \* nation; but sin is a re- \*  
 \* proach to any people. \*  
 \* (Prov. 14:34) \*

\* \* \* \* \*

### Scripture References:

Psa. 33:12. Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance.

Psa. 144:15b. Happy is that people whose God is the Lord. (Deut. 33:29; Psa. 89:15-18).

Lev. 26:12. And I will walk among you, and will be your God, and ye shall be my people. (Ex. 6:7; Jer. 7:23; 11:4; 30:22; Ezek. 11:20; 36:28; 2 Cor. 6:15).

Prov. 16:18. Pride goeth before destruction, and a haughty spirit before a fall.

Psa. 9:17. The wicked shall be turned into hell, and all the nations that forget God.

Matt. 25:32. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats

(2 Cor. 5:10; Rev. 20:11-15; Dan. 7:10).

Rev. 11:15b. The kingdoms of this world all become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever (Dan. 7:13, 14, 27; Psa. 72:8).

### Daily Readings.

#### MAY

1. Sun.—Mark 14:53, 54, 66-71; Luke 22:61, 62. Psa. 51:1-9
2. Mon.—1 Ki. 19
3. Tue.—1 Ki. 20:1-34
4. Wed.—1 Ki. 20:35-21:39
5. Thu.—1 Ki. 22:1-28
6. Fri.—1 Ki. 22:29-53
7. Sat.—2 Ki. 1:1-2:11
8. Sun.—Jno. 20:1-10; 21:1-23; 1 Pet. 1:1-12
9. Mon.—2 Ki. 2:12-3:27
10. Tue.—1 Ki. 4
11. Wed.—2 Ki. 5
12. Thu.—2 Ki. 6
13. Fri.—2 Ki. 7
14. Sat.—2 Ki. 8
15. Sun.—Acts 2:12-41; Phil.

2:5-11

16. Mon.—2 Ki. 9
17. Tue.—2 Ki 10
18. Wed.—2 Ki. 11:1-12:16
19. Thu.—2 Ki. 12:17-13:25
20. Fri.—2 Ki. 14
21. Sat.—2 Ki. 15
22. Sun.—Acts 3:1-4:31; Isa.  
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23. Mon.—2 Ki. 16:1-17:5
24. Tue.—2 Ki. 17:6-41
25. Wed.—2 Ki 18
26. Thu.—2 Ki. 19
27. Fri.—2 Ki. 20
28. Sat.—2 Ki. 21
29. Sun.—Acts 5:27-42; Psal.  
27:1-6
30. Mon.—2 Ki. 22
31. Tue.—2 Ki. 23

### First and Second Kings.

“Originally only one book in the Hebrew canon, form in the IXX, and the Vulgate the third and fourth books of Kings (the books of Samuel being the first and second). It must be remembered that the division between the books of Kings and Samuel is equally artificial, and that in point of fact the historical books commencing with Judges and ending with 2 Kings present the appearance of one work, giving a continuous history of Israel from the time of Joshua to the death of Jehoiachin. \*

\* \* A most important aid to the right understanding of the history in these books, and to the filling up of its outline, is to be found in the prophets, and especially in Isaiah and Jeremiah.” — Smith-Peloubet Bible Dictionary.

“The history of the two kingdoms is intermingled until the captivity of Israel, after which that of Judah is continued for 130 years longer. The whole is a conflict between faith and infidelity; the ‘sons of God’ and the ‘sons of men’, the worship of Jehovah (the Supreme Eternal Source of Life) and Baal (the personification of natural causes). Israel declines from God, her kings follow Jeroboam, ‘who made Israel to sin’. She becomes outcast, and her record is wiped out of the Book of Life, just as that of the family of Cain and the apostate descendants of Noah and of Abraham; while Judah is stayed by a few faithful kings (as Asa, Hezekiah), repents of her unfaithfulness during the exile in Babylon, and is restored. Both books contain several prophecies, and are quoted by our Lord and the writers of the New Testament as historical (see Luke 4:25-27; Jas. 5:17). \* \* \* These books embrace a period



of 427 years".—Holman Bible Helps.

### The Destruction of Sennacherib

From "Hebrew Melodies"  
(2 Ki. 19:35; 2 Chron. 32:21;  
Isa. 37:36)

The Assyrian came down like the  
wolf on the fold,  
And his cohorts were gleaming in pur-  
And the sheen of their spears was  
like stars on the sea,  
When the blue wave rolls nightly on  
deep Galilee.

Like the the leaves of the forest when  
summer is green,  
That host with their banners at sun-  
set was seen;  
Like the leaves of the forest when  
autumn hath blown,  
That host on the morrow lay withered  
and strown.

For the Angel of Death spread his  
wings on the blast,  
And breathed in the face of the foe  
as he passed;  
And the eyes of the sleepers waxed  
deadly and chill,  
And their hearts but once heaved, and  
forever grew still!

And there lay the steed with his nos-  
tril all wide  
But through it there rolled not the  
breath of his pride;  
And the foam of his gasping lay white  
on the turf,  
As cold as the spray of the rock-  
beating surf.

And there lay the rider distorted and  
pale,  
With the dew on his brow, and the  
rust on his mail;  
And the tents were all silent, the ban-  
ners alone,  
The lances uplifted, the trumpet un-  
blown.

And the widows of Ashur are loud in  
their wail,  
And the idols are broke in the temple

of Baal.  
And the might of the Gentile, unsmote'  
by the sword,  
Hath melted like snow in the glance  
of the Lord.

—Byron.

### The Books of Samuel— Written Exercise

(OPTIONAL)

1. Name five principal char-  
acters of the Books of Samuel.
2. Write of one.
3. (a) Give reference, chap-  
ter and verse, to the following  
passage: "To obey is better  
than sacrifice". (b) What was  
the occasion? (c) Any com-  
ment.
4. Copy two choice texts;  
give references.
5. Any further remarks or  
comments.

Following is the contribution  
left over referred to in last issue.

### The Quarter's Review

Ruth Drake

The lessons of the past quar-  
ter might be looked upon as  
twelve signboards directing  
the Christian on the royal high-  
way. The first one reads "Fol-  
low me". The second one,  
"Love your nenemies". The  
third sign says, "Continue  
thou in the things which thou  
has been assured of, knowing  
of whom thou hast learned  
them". The fourth one, "Ask

and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." Signboard number five says, "Wherefore let him that thinketh he standeth take heed lest he fall. Number six proclaims to every traveller "Honor God with thy substance". Signboard seven marks the most dangerous curve in the road with these words, "Make **your** home Christ-like." At the foot of the steepest hill on the road the eighth signboard blazes forth these words, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Number nine marks a dangerous grade with this command, "Have no fellowship with the unfruitful works of darkness." Travellers are warned of an unsafe bridge by signboard number ten telling them that, "If any man be in Christ he is a new creature." Travellers near the end of their journey by passing through a beautiful avenue of trees and signboard number eleven gives forth these comforting words, "Let not your heart be troubled, ye believe in God, believe also in me." The last and most important signboard on the royal highway gives these wonderful words, "If ye love

me ye **will** keep my commandments."

The past quarter has given us a wonderful group of lessons to direct our Christian life. If we would plan each day of our life to include Bible study and prayer our homes would be more nearly Christ-like as lesson seven tells us they should be. Better Christian homes would make a better nation for no nation can be better than its homes. Let's think of these lessons.

—Pioneer, Ohio.

The Dunkard Brethren congregation of Mechanicsburg, Pa., decided at a recent Council meeting to hold their Love Feast on the same day as the dedication services of the new church. This will be Sunday, May 1st. The order of services will be Sunday School at 9:15 o'clock; preaching at 10:30. The dedication services will be held in the afternoon. Dedictory sermon by Bro. L. I. Moss of Fayette, Ohio, assisted by others. The Love Feast will be observed in the evening.

All are invited to attend these services.

Ray S. Shank.

#### Notes from Oklahoma.

Some of the Dunkard Brethren of the Carpenter congregation met with the brethren

ren at Cheyenne, Okla., and enjoyed a good old fashioned love feast, Saturday night, March 5th with thirteen surrounding the Lord's table and Bro. T. C. Root officiating.

There was a large number of outsiders to view the sacred occasion which had never witnessed it before.

The brethren also gave us some very uplifting sermons Sunday and Sunday night.

We have had Bro. and Sister Wiegall visiting with us from Yale, Iowa.

The regular appointments are held each Lord's day here and every first Sunday of each month at Cheyenne.

We are expecting to have an old fashioned Love Feast at this place soon.

Aurelia J. Smith,  
Carpenter, Okla.

Our Church met in Council March 26 at the home of Brother Nathan Howell, with Brother E. D. Fiscel, our elder, presiding. Most of the members were present. At which time we were made to rejoice when three more decided to walk with us.

June 11 and 12 was set to have our first Love Feast.

Twenty-three of our members live in or near Panora and Yale. However we have nine

located farther away. We meet for Sunday School and preaching every Sunday in the homes of our members.

Beulah M. Fitz,  
Panora, Iowa.

## OBITUARY

Katherine, daughter of Abraham and Elizabeth Houser, was born Aug. 6, 1847, near Brownsville, Maryland. Departed this life March 23, 1927 aged 79 years, 8 month and 24 days. Sister Houser has resided near Anderson, Ind., for about 18 years. Having moved here from her old home in Maryland.

About 40 years ago she united with the German Baptist Brethren church, to which faith she was faithful. A few months ago she renewed her covenant and affiliated with the Dunkard Brethren.

Sister Houser was never married and leaves to mourn her departure, one sister, Mrs. Anna Buffington of Anderson, five neices and one nephew. Funeral services in her home by the writer assisted by C. H. Hoover of Church of Brethren. Services were held at 7:30 o'clock on 24th, burial next morning near Hagerstown in the Nettle Creek Cemetery.

Abraham Miller,  
Anderson, Ind.



# BIBLE MONITOR

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NO. 9

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and Scriptural in practice.

OUR WATCH WORD—Go into all the world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## MOVING CAUTIOUSLY

The above heading was suggested from the copy of a letter that came to our desk recently. The writer of the letter thinks that relative to "Monitor" movement we should "move cautiously", and this is certainly wise unless the "moving cautiously" means **not to move at all**. For move we must, and moving we are in one way or another. "He that is not against us is for us", is as true today as when spoken by the Lord. There can be no neutral ground here. There are hundreds, yea, thousands of good loyal members who, in the main, are in sympathy with us but hesitate to take a positive stand with us. This hesitancy is caused by doubt and uncertainty. This doubt and uncertainty is suggested by our opposers and are of this nature: "The Dunkard Brethren are not in agreement among themselves. The institution may not continue, and if it does, they will soon be in the same net

as those from whom they are separating. Some of their leaders have already changed their attitude, and by changing we may be disappointed, then what? There is no future for them with their present leadership and backing, besides they have nothing definite to offer," and so on. Very effective way in which to cause hesitancy even on the part of those who wish to do the right. We shall not aver that perfect accord exists among us but this we do assert: there is more unity amongst us than there is in the body whence we came, and we will gladly welcome into our number any who can help us attain to more perfect unity and agreement.

As to continuance, our Charter says (and our purpose is) that the institution is to be "perpetual". Time only will tell this. As to getting into the same "net", who can tell what even a day may bring forth? or what the future may be? But does not such prophecy in

directly express a hope or desire it will be so? and will it not most assuredly help and hasten the time when it will be so? Let everybody prophesy a thing will be and see how long before it comes to pass!

With proper safeguards in the outset and strict adherence to principles and methods adopted, anybody may preserve its identity. And isn't it a sorry compliment and a reproachful reflection upon the integrity of any people to say it can not be done? Then come over and help us keep out of the "net".

Then as to leadership and backing, "not many wise, not many mighty" from the worldly viewpoint have been "called" into our number. Are we any the worse for it? Hasn't "God chosen the foolish things of this world to confound the wisdom of the (worldly) wise"? We can not and would not boast of being sages, but we are glad to know "if any of you lack wisdom, let him ask of God who giveth liberally", and especially so since "the wisdom of this world is foolishness with God".

We know of none considered as leaders amongst us who has changed. If there be such we are sorry for it. If he were not satisfied, our cause will not suffer greatly by the loss of

him. A dissatisfied person is not much worth to the cause he represents, and the thousands referred to at the beginning of this article can be of little service or help to the body to which thy now belong, and God can not possibly use them to the best advantage while affiliated with a body with which they are not in full accord. And many there be who have said, "There are many things very unsatisfactory in our brotherhood", and "There are a number of things in the church today that I do not approve of and would like to change but we have to do the best we can." Now, candidly, what hope is there that these things can be made more "satisfactory" or that they can be "changed" in the body to which they now belong? and how can they remain in fellowship without being partaken and responsible for the existence of "these things"?

When a body drifts so far that wrongs cannot be righted and evils removed, it is time to forsake the body. When a ship is headed to destruction, it is time to take refuge in the life boats. When a ship has lost its steering wheel and rudder, (the powers to control) its destruction is sure. When things can not be "changed" and made more "satisfactory" in

the church, how can we remain in fellowship and escape responsibility and accountability?

With regard to having "nothing definite to offer" in the first place we plead guilty. We cannot, and would not offer you, cantatas, box suppers, church entertainments, Xmas trees, choirs, instruments of music, card parties, dances, jewelry, bobbed hair, nudity, etc., which we think, are embraced in Paul's "reveling and such like" (Gal. 5:21) and Peter's "reveling and banqueting". (1 P. 4:3) Now Paul tells us "they who do such things can not enter into the kingdom of heaven."

No, we have nothing to offer you along these lines.

In the second place, we offer you freedom from participation in, and fellowship with the above things and encouragement of those who have introduced them, and from the evils in them.

We offer you the finest leadership known to man, Jesus Christ, and the grandest system of theology ever formulated, whose author is Jesus Christ the Son of God.

We offer you the open Bible with the opportunity to obey all its holy teachings and to observe all its holy ordinances

and to share all its precious promises.

We offer you fellowship with Jesus Christ and with a remnant of his people whom he has reserved unto himself as witnesses to show the true faith has not yet been lost to the earth.

We offer you a place to work in the vineyard of the Lord for the promotion of his cause and the growth of his kingdom and for the uplift of fallen humanity and the salvation of lost sinners. What more do you want?

Yes, we are moving and moving cautiously, and here and there others are moving, and are moving cautiously too, and our ranks are being recruited daily. Come thou with us and relieve that longing desire to be free from the things by which your hearts are burdened.

Move cautiously, but move in the right direction. God help us all so to do.

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## RESULTS

It often seems to us that the disregard for life is increasing; and this whether of one's own life or the life of another. And we have wondered why such a condition exists. There is a reason or cause for everything, and for anything so deplorable as this we ought to



seek earnestly for the cause, in order to remove it. And the cause must be adequate to the effect.

For a number of years we have wondered what would be the end of the teaching in opposition to the Bible; and we believe that present conditions are one of the results of that teaching. The law of God can not be so much spoken and written against and men go on with the regard for that law which they would have had if it had not been so much spoken and written against by men whom they believed to be good. And with the disregard of the law went their respect for the things commanded by the law. The Bible says that God created man in his own image; many of our preachers are saying that man evolved from some lower form, even from a worm. That is the way their authorities read; and these authorities are largely opposed to the Bible as a law to be obeyed by man. The Bible says man has an immortal soul; these men say man was not given a soul by the Creator.

And if man has no soul, if this life is all there is to reckon with, what is the use of obeying some law ascribed by man to God? If we are as the beasts which perish, why be

careful to care for our body or the bodies of others? It is a question of but a short time anyhow till we all mingle with the dust of the earth. And so men and women kill their fellows; men and women, and even very young boys and girls kill their companions for trivial reasons; which they would not do if they had not been led to believe that life is not the sacred, God-given thing that the Bible says it is.

And the taking of human life is not all: there is not one of the Ten Commandments that is not broken without thought. Take them all, one by one, and see whether you can find one that is not openly violated by seemingly respectable people. They have been taught, too often from the very pulpit, that there is no obligation resting upon man to keep these commands, that they really were not given by God, that they are the ideas of some priests who took this way to gain control of the people.

Those who sow must reap, and their harvest will be according to their sowing. The seed brings forth fruit after its kind; men do not gather figs from thistles. And this is just as true in the spiritual as in the natural world. We can not sow unfaith and reap the fruits promised to faith, and

we cannot sow disobedience and reap the fruits of obedience. The great harvest time will be at the end of the world, and the angels will be the reapers. And woe to those whose sowing has been contrary to that prescribed by the Lord for his people.

Physical bodies have been given us, or loaned to us, for a short time; and this time is the testing time. With them we may gain eternal spiritual bodies and spend eternity with our Lord; or with them we may do evil and be forever driven from the presence of him who loved us and gave himself for us. As a man soweth, so shall he reap: this is inevitable.

Flesh or spirit — to which are you sowing? Death is promised the one, life to the other. The choice is yours, must be made by you; and the reward or the penalty will be yours also. In our relations to God, Christ took the sinner's place once; no other man can take it for you. The blood will avail for you if you apply it according to directions, not otherwise.

The results of the teaching by the professor and by the preacher are not the best, not what the world needs. Through the breath of God man became a living soul. Life is sacred,

the soul still more sacred, and he who destroys either soul or body shall not be held guiltless in the final day. When God speaks, let man lay hand upon his own mouth and be silent: his business is to obey.

The responsibility for right teaching rests primarily upon those set apart to instruct; but not on those alone. All of us have been given mind enough and the Gospel is plain enough for us to go right; and if we knowingly follow the teaching that is false we cannot place the blame on another person. We shall be held responsible for what we might know as well as for what we do know. And when you lack wisdom, ask of God, who giveth to all men liberally. The faithful one will not be misled if he seeks earnestly to know the truth, and takes God at his word.

May the Lord help us so to live that at last we may go joyfully home, bearing precious sheaves with us.

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## PASTORS

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L. I. Moss

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'Some folks hold the idea, the term "pastor" is a new thing, which sprang up in recent years. I want to give you a few texts which show there were pastors in Israel. Then

we want to compare the work of the pastor in Israel with the modern pastor.

The term pastor means a shepherd or leader. There are good shepherds, and there are false shepherds. We need the right kind of pastors today.

Jer. 2:8: "The priests said not, where is the Lord? And they that handle the law knew me not: the **pastors** also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit."

One of the greatest causes of Israel falling is here given. The **pastors** transgressed, and walked after things that did not profit. Notice the harmony of conditions in Israel, with the present. The salaried pastors of today have transgressed the commands of God. I give this as one of the greatest causes of apostasy in the Church. The pastors have transgressed and taught the people to transgress. Yes, they have urged the young people to transgress. (Jer. 5:30-31) "The prophets and pastors prophesy falsely, and the people love to have it so."

Oh, how well the people are pleased with the false teachings of the modern pastors. Yes, they love to have it so.

(Jer. 10:21) "For the pastors are become brutish, and

have not sought the Lord: therefore they shall not prosper, and all their flocks shall be scattered." Too many pastors fail to seek the Lord; they are brutish, seek sport and honor, and the results are many flocks or churches which were once good loyal followers of Christ and his word, are now scattered.

(Jer. 12:10) "Many pastors have destroyed my vineyard."

(Jer. 13:20) "Lift up your eyes and look where is the beautiful flock that was given thee. Now scattered, now corrupt, now far from me."

(Jer. 23:1-2) "Woe be to the pastors that destroy and scatter the sheep of my pasture." "Therefore thus saith the Lord God of Israel against the pastors that feed my people: ye have scattered my flock, and driven them away."

Well, read the entire 23rd chapter. Just see the horrible things the pastors and prophets did in Israel. The 14th verse says, "They commit adultery, and walk in lies; they strengthen the hands of evil doers, so none of them return from their evil ways." For years the church has stood against these sins, and some claim the Church of the Brethren still stands against these sins. But listen, since the pastors have control of the



churches, they have opened the door to adultery, they take in members in adultery. Yes, they live in adultery, and the church must love to have it so, or at least they sit back and let it go. Yes, who is it who commits adultery? I wonder if there are any pastors? This verse says, "they walk in lies." Does this fit the modern pastor? I doubt if there is any class of people who are circulating more lies about our movement than the pastors. Yes, they strengthen the hands of evil doers, they encourage all the modern sinful movements of the age, they encourage the banquets, the immoral, immodest uniforms of basket ball, and all worldly amusements of all kinds. I am sure if our pastors and shepherds would not be the leaders in these things we would never had the present conditions.

Some folks have held the idea the centers of education have brought these conditions. Well, they have developed the pastor idea, they then manufactured the product to meet the need of the thing they had developed. The pastors have gone beyond the limit. Some of these school men would like to get the church back a little, as it once was. The field is now covered with a class of pastors

who are determined to move on in the channels they have started, and who can stop them? I read a letter a few days ago stating one pastor said he wanted to get away from the old practices of the church just as fast as he can.

(Jer. 50:6) "My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting place."

It seems to me these texts, while they tell us of the conditions of Israel and the harm done by the pastors of that age, they also reveal to us identically the same conditions now and we can expect the same results, and same reward. These records of the past are given as examples to us, so let us profit by this lesson.

—Fayette, Ohio.

## TIME SAVING

A. J. Bashore

We suppose the readers of the Monitor have all heard that there is a New Bible printed now. In other words a shorter one than the King James version.

We would infer from this that it means a shorter way to

heaven;—a quicker way to worship God. People now want a quick way to do things, not considering right or wrong. And the way some of our church members act and conduct themselves shows us plainly that they are taking the short cut, and the quick way. They all hope to land in heaven, but according to the good book they will miss heaven by taking the short cut and land in a place with a short name but an endless existence.

This “shorter bible” doubtless is a time saver. At least the name would imply that. And **time saving** is the great cry of the day. But did you ever stop to think of how much time is lost in trying to save time?

Let me illustrate by using a church setting of today and years ago. Many will recall when there were three to six preachers in a congregation, and all had words of exhortation to give for the spiritual uplift of the hearers. It required from two to three hours for this kind of service. But you agree with me that most of the hearers went away with a satisfaction of having been lifted a degree higher in the inner being, — where the soul

lives,—that is, in the temple of God.

Many will say: “Three hours for preaching service! That is too long.” According to what is being preached about it is too long, I admit. I have at one time listened to one preacher for two hours and fifteen minutes and I was not tired. He preached the Bible.

In Acts 20:7, 11, is an account of Paul preaching. I am very confident that this service lasted over three hours, and that there was a good sized audience.

I also believe that Paul preached Christ and Him crucified, and the resurrection, instead of preaching science and defining words in the Hebrew, Greek and Latin.

The preacher of today can hold an audience very attentive if he is sincere and preaches the Bible in its simple purity, instead of defining at length some words in the old Hebrew, Greek and Latin. There is little spiritual food to the hungering soul in these almost obsolete languages. It is all right to refer to these where the scripture can be made more clear by bringing it out in the original. But to dwell on them at length is what I have reference to here, and especially with people who never

studied languages.

The church of today has a get-together meeting on Sunday morning before church service or after the service. (And by the way some have such meetings too on week day evenings). Some places there is a teachers' meeting on Sunday morning, then there is Sunday School, then the preaching hour. Then in the afternoon there is a meeting or two of some sort. In the evening there are several kinds of young peoples meetings, maybe song practice and then preaching.

Is this **saving time**? Do all these meetings consume less time than the three hours meeting years ago? After the three hours meeting the congregation went home the services were over for the day.

With the above services lasting more than three hours are the hearers more spiritual than with the six preacher system?

**Time Saving.** We heard little about this **time saving** before the war. Neither did we hear about daylight saving. Why is it that God professing people want to follow and practice things which originated during war, or from the field of blood? You can answer.

A littel more about this "shorter bible". An article I read referring to it has caused

me to think some. I will here give several references. We will not quote all of the verse as given in the Bible, only the part which is changed in the new or "shorter bible".

II Sam. 6:19: "A cake of bread, and a good piece of flesh, and a flagon of wine." The "shorter bible" gives it: "A roll of bread, a portion of meat and a cake of raisins." Shorter by two words. **Saving time.**

Hosea 3:1: "Who look to other gods and love flagons of wine." The "shorter bible" gives it: "Although they turn to other gods and loved to eat raisin cakes at their festivals." Longer by five words. **Losing time.**

What about this "shorter bible"? We note that it changes words Wine is called raisin cakes. This is a milder term, perhaps. No doubt if raisins and grapes were eaten in baked cakes instead of making wine out of them it might not cause drunkenness, nor create a taste for strong drink.

Here is the point. A man or woman might have a flask or jug of wine and say it is a raisin cake; and will prove it to you by the inconsistency of the "Shorter Bible". Or would this "Shorter Bible" have a tendency to cause wine and



strong drink making to cease.

Humanity is very inconsistent too. "Ever learning but never coming to a knowledge of the truth". It is evident that this "Shorter Bible" changes verses in the New Testament which describes the church and gives rules by which her members shall conduct themselves, etc. People are inconsistent enough to believe the shorter way, the new way. Not regarding whether right or wrong. They want something new.

Reader, let us check ourselves in this **time saving** system and see how much time we are saving in spiritual things in our heavenly journey by applying this modern **Time Saving**.

We might conquer the world by this **time saving**. But what good would that be to our souls for their heavenly home?

—328 Mooney Ave.,  
Monterey Park, Cal.

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## NON-CONFORMITY

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Theodore Myers

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Some twenty years ago when I joined the Church of the Brethren, one of the outstanding and distinctive doctrines was that of non-conformity. Today all you can hear along that line is "the simple life". I

guess a softer and more modern term.

It would be well to study these two terms and see if they both fill the gospel requirements, especially in the light of what has taken place within the church since working on the latter basis. I believe after careful study, all will agree that it is possible to follow a simple life program and still be conformed to this world, even in our manner of dress. But what starts out to be simple does not remain so too often.

I realize that many do not think the church had a right to set a certain standard of dress. Let us consider that for a moment. It has always been considered that where the gospel was definite that should be the guide by which to go. When it was not specific on a certain point then try and follow the spirit or intent as the best light and judgment would dictate.

I have often wondered how anybody could say that a sister or brother dressed in accordance with the decision of Annual Conference (1911) in any way violated any letter or spirit of the gospel, (providing the life matched the dress). The brethren prayed so earnestly for the guidance of the Holy Spirit in forming a conclusion as to what would be the

proper way for a Christian to appear in the matter of clothing when confronted by the ever changing styles and fashions dictated by ungodly men and women for the purpose of making money and to which styles thousands are mere slaves.

I have the first person that will say that their prayer was not answered and that they were not guided by the Holy Spirit in coming to the conclusion they did. The best proofs that they **were** so led,<sup>3</sup> are that the garb recommended for both brethren and sisters meets every Bible requirement, and what it has done for the church in holding the bond of unity, and the results that have followed since members have so generally violated the decision:

I do not believe there ever was a church that made so radical a change in so short a time as has the Church of the Brethren. Other churches once stood where she stood along this line but where are they today, numbered with the slaves of fashion, but theirs was a more gradual transition.

Our church fathers were constrained to form a separate organization not being able to satisfy their souls' need and longings in any other organization of their day. I am won-

dering if those organizations have so completely reformed that those fathers could fit in now, or if they would be willing to be just mere followers, or if they would not be as they were in their day—real leaders.

Eternity alone will reveal the good our special garb has done to the souls of men and women. I am sure it has kept many away from questionable places, because they knew their garb did not correspond with the character and conditions of the place that they otherwise would have gone. Neither do I believe there is a sister in the brotherhood that wears a bonnet that has, or even is tempted to have her hair bobbed. Should there be one, what a combination!

True, all too true, there are those who do not live up to what their clothing would indicate, and what publicity they do receive! But how mighty little is said of the thousands of good, honest, sincere and Spirit filled Godly men and women, as your father and mother, perhaps were. Neither do you hear of lack of spirituality of the bobbed hair sisters, and the "flapper Christians" if there can be such a thing.

Some how these two types of members are seldom mentioned, it is usually some pious

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looking deacon who has done something to betray his trust that is thrown upon the screen (all for a purpose).

So much is said these days of compelling people to do so and so. I fail to see the ground for these statements. We are surrounded by all types and kinds of churches and before anybody joins any of them they should count the cost and understand what they are joining, what the certain church stands for, if it happens to stand for anything.

Now if I of my own free will, after due consideration of polity and doctrines of a church, make application to join any church whether it be Metho-

dist, Catholic or Dunkard Brethren, it is my bounden duty to obey the rules that govern that body. Then why should and do people join a church that does not believe in conforming to the world in the matter of dress and promise to be true and faithful till death then violate that sacred promise but still desire to be members? When there are so many churches that do not consider this a violation.

A lodge or any organized body must have some rules and regulations whereby it is governed. Then why not do what we have promised? I am sure a sister or brother whose life will correspond can find no other garb that will become them any better, that is the injunction, to dress as becometh men and women professing Godliness.

I am sure I have seen lodge men and women parading the streets in paraphernalia that if the church would ask them to do so for Christ's sake they would rebel. Why not be as true to your church as the lodge members are to their lodge?

So often we are ashamed to be seen on the streets and be recognizd as Christians. Beware! Jesus says "whosoever is ashamed of me in this sinful generation, of him will I be



ashamed when he comes with the holy angels."

I am sure the wrong party is ashamed, for those who are but half dressed and look as if they were dipped in a flour barrel, etc., etc., are the ones who would really have reasons to be ashamed.

Brethren, let us hold fast our profession. Let us pray for more grace and strength to live in this present world as we ought.

—North Canton, Ohio

## FUNDAMENTALISM AND MODERNISM

B. F. Wampler

The religious and moral world are both seriously divided between fundamentalism and modernism, whether man originated from God as the Bible teachers or whether man originated from a lower order of animals, the ape. Bills being introduced in the different state legislatures seeking to make it unlawful to teach the modern theory of the creation of man, in any school supported wholly, or in part, by public taxation.

Many preachers and highly educated people of the theological and state schools support the modern, or ape theory, and thus help to defeat the legisla-

tive bills, requiring that only the Bible, or fundamental account of the creation of man, as taught in Genesis, be taught. And in this state (Missouri), a real monkey was lead before the legislative body as the foundation, or origin of man, which of course was an insult—both to God and the monkey—so was ordered taken out of the house. An insult to God because of directly refuting His being the Creator of man. An insult to the monkey because he was not the father of the low class of beings he was forced to represent. The monkey is living the life God intended he should, acting like a monkey and producing his kind, we believe the first man and woman God made were specimens of mankind, until the devil began to devolute them, and he continued his devolution process until God saw fit to destroy the human family, except a few of the best specimens, which God saved for seed, in the ark, to replenish the earth, but the devil still having the power to devolute, has been at work ever since to lower the standard of humanity—and the worst feature of it is that he is doing it through the highly educated people of the theological and state schools of the world, thus being able to destroy the true

faith of their great following, which reminds us of (Hebrews 11:6).

“But without faith it is impossible to please him: for he that cometh to God must believe that he is, and **that** he is a rewarder of them that diligently seek him.” What rewards does the monkey offer? Hence we ask the evolutionist, or modernists, to state at what stage of the evolution of man from a lower order of life he was enabled to “have faith in God or believe that He is.” Or capable of keeping the commandments of God, his Son, or capable of receiving the Holy Spirit, or be guided by the Spirit?

Our answer is that their teaching and practice are ample proof they do not at present have faith in God, Christ, or be willing to receive or be controlled by the Holy Spirit. Hence are beneath the monkey or ape—which do respect the law of God, by acting as their maker intended they should.

And since the evolutionists still claim to be evolving—we can consistently ask them what they expect to be next?

And since they even now claim to be above God and his laws—and respect not the teaching of his Son, nor the Holy Spirit, we refer them to the teaching of Paul, concern-

ing false apostles. (2 Cor. 2:5) “Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.”

Hence the evolution needed is Christward, “For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness.” (1 Cor. 3:19)

—Carthage, Mo.

## TRUE OBEDIENCE

A. O. Stauffer

“Believe on the Lord Jesus Christ.” (Acts 16:31)

Here in a few words we have the whole Christian duty. Obey this commandment and you will naturally comply with all the requirements of the Christian's duty. It binds us to Christ in his three-fold character:

(1) “Lord” our Master, in authority over us in all things;

(2) “Jesus” the man from Galilee, who was born of a woman, and came in the flesh;

(3) “Christ” the anointed one of God. Therefore true obedience must first have faith; for God warns us that “without faith it is impossible to please Him.” (Heb. 11:6). Keeping the ordinances of

Christ and living in submission to church rules does not mean that we have faith in Christ, it may only mean that we depend on our works to save us.

Faith is the key that unlocks the door to all the blessings of a saved life.

(1) It assures salvation (Rom. 3:28).

(2) It assures us a place in the family of God (Jno. 1:12).

(3) It assures justification.

(4) It brings peace and joy (1 Pet. 1:8).

(5) It secures healing for the body (Jas. 5:13-15).

(6) It affords a shield to the Christian. (Eph. 6:16).

(7) It puts an end to boasting (Rom. 3:27).

(8) The Christian is guided through it. (1 Cor. 5:7), our steps being directed by our trust in God.

(9) Through it we are sanctified (Acts 26:18).

(10) It binds us to God (Eph. 1:13).

(11) It assures power (Mark 9:23).

(12) It assures overcoming power, read eleventh chapter of Hebrews.

Now if we depend on good works, non-conformity, good morality on anything else to take the place of faith, which

is the foundation of all true obedience, we are only deceiving ourselves. If you would be impressed with your Christian duty to believe take your Bible and see how often we are commanded to believe.

It is not enough simply to believe, but we prove the sincerity of our faith in Jesus by faithfully supporting his gospel and making it known to others. We must also "stand fast" in it, be "immovable", embracing it with the whole heart, but not the doctrines of man. Also containing in it, so as to make it our daily prayer. That good old hymn—"Trust and obey," just expresses the true Christian duty, first trust in God before you can obey Him. Faith may be likened to a channel through which all the Christian graces and virtues flow from God to man, being itself a gift of God. Yet faith in itself does not promise eternal life. It requires obedience from the heart, and not doing something because you must or because others do it. Now if we have faith and obey its precepts from the heart, then we can await with a full assurance for the blessed hope of the coming of our Lord and Savior Jesus Christ. Showing that we can not work



up to salvation, but "must work out our own salvation with fear and trembling," proving that we were worthy to receive the trust that had been extended to us. Christ

sums it all up when he says, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned". (Mark 16:16).

—Ephrata, Pa.

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Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: **READ, THINK, ACT**

### BOOKS AND READING

(Phil. 4:8).

**To Be Worth While** a book must be true to the facts. A book that gives erroneous views concerning God, life, and human destiny is not worth while to read, except, perhaps, to the professional reviewer. **He** should read it to show others it is **not** worth reading. A scientific book should keep to demonstrated facts or let it be known that theories are only such. A worth-while book is one that is ethically sound. It calls evil **evil** uncompromisingly, and good **good** unflinchingly. A book that permits evil to triumph finally, and righteousness to suffer final defeat is unsound in its ethical teaching, and should be discarded.

It is to be feared that worth-while reading is not much sought after today, especially

by the young. The abundance of light fiction, the moving picture show, the desire for something "thrilling," the laxity of restraint upon youth, all combine against helpful reading as against other things that are wholesome. Parents are much to blame for this condition, since they have the child in his early, habit-forming years. There are wholesome lines of reading that are of interest to the young, but they are not so much **upon the surface** as they once were. They must be sought out. The reading matter of young children needs to be carefully censored by a more mature, but sympathetic spirit. The true parent will not leave the choice of reading matter to the child alone any more than he will leave the choice of physical food to the child's discretion.

Books of travel, some of adventure, history in story form, and missionary story books, present interesting and proper lines of reading for the young. Besides these there are numerous books of Bible Stories, suited to every age, and young children enjoy them. It is in **early youth** that impressions should be made for God and Heaven.

Christian young people will find most interesting and thrilling the biographies of missionaries and the history of missionary endeavor in many fields. We would recommend as fascinating reading, "The Miracles of Missions" by Dr. A. T. Pierson.

Andrew Murray has said that "meditation has become a lost art." Let it not be so with us. Let us "take time to be holy," and spend a portion of that time reading what holy men and women have written. (Neh. 8:8).

**To Read With Profit** one must first be sure to select profitable reading material. If the subject to be read is one that a Christian may properly read, it should be clear, reasonably concise, and unbiased by personal prejudice.

Life is too short and time is too precious to spend in read-

ing books that do not fulfill these requirements.

So much for the book. Now for the reader. How shall a profitable book be read with profit?

Coleridge has divided readers into four classes. The first class he likens to an **hour glass**, and the reading to the **sand** that runs in and out, leaving nothing behind. The second class he likens to a **sponge**, which drinks in everything with which it comes in contact, and returns it, usually dirtier than when received. A third class are like a **jelly bag** that lets what is clean and wholesome slip away, but keeps the refuse for itself. The fourth class are like the slave of Golconda, who casts aside the worthless, retaining only the pure gems.

Anything that is worth reading should be read carefully. Sometimes it is well to mark passages of unusual merit. To read, then see how much can be recalled later, is helpful toward strengthening the memory. To read and analyze the thought, or note the logical steps from premise to conclusion, these help to make the subject matter your own.

—Mrs. Ira E. David  
in The Youth's Counsellor.  
—Clipped from "Christian

**"No one is really trained in**

the use of books who has not made himself master of a few books. His facility in the use of many books should and must leave him the leisure which is needful to absorb certain great works, to read himself into them, to make them a part of his very being. \* \* \* Certain works should become a part of the very nature of every man of our race, whatever his profession, who does call himself educated. The English Bible is still the greatest work in the English tongue. The youth who reaches maturity without a thorough knowledge of its wonderful prose and poetry, and its message of personal religion and of duty toward God and man, has missed the greatest intellectual training the language affords. \* \* \*

The man who has not as a boy devoted himself to the reading and rereading of at least a few of the world's great books is but poorly prepared to cope with the literary deluge of our day, or with the plausible sophistries of the time. He has sold his birthright of noble books for a mess of pottage whose chief ingredients are Sunday newspapers and illustrated weeklies."—William Warner Bishop, A. M., librarian of the University

of Michigan, in "The Backs of Books".

## FOR THE SUNDAY SCHOOL

### Valuable Hints.

#### Objects of Sunday Schools.

There are those who see the real purpose and benefit of Sunday Schools; namely, to teach the coming generation the "way of life" by example and precept, while it can be reached. For this there is no institution like the Sunday School. If an institution, or movement like the Sunday School fails in its fundamental purpose, no one can tell the extent of that failure. Lasting impressions, good or bad, are made young.

**Questionable Methods.** The wise of this world consider the thing which amply serves their purpose of real value. When "cheapness", "quantity" or vain show are considered above "actual value," quality and durability, failure is inevitable.

If the above be true in connection with earthly things, of how much greater importance are heavenly and eternal matters. If the coming generation is not started out on the simple Bible line, the 'Gospel of Jesus', the fundamental principles of the "Book" in their church (the Sunday School), what can be expected of them



when it becomes the representative of the Church of our Lord Jesus Christ!

**Cheap and Trashy.** There is no influence more powerful than reading matter. There is in no line more danger than in cheap and trashy reading matter. True, a cheap automobile may cost your children's lives, but cheap, trashy literature may poison their minds and cause them to forfeit their eternal life.

**Cheapness.** In nothing should "cheapness" be more questioned and mistrusted, at least not be made a consideration or incentive, than in procuring literature for the coming generation to study. The words "cheap literature on news paper" imply much. Novels, story papers, etc. printed on "cheap" or news papers, are made to ramble through and deposit in the wastebasket. "Trashy literature" should be hated and despised, and children should be taught to shun it the same as they are taught to shun other excitable things which so frequently lead to criminality. Worldly news, secular instructions, gymnasium instructions, sporting directions, tricks, games, fashions, and kindred matter belong to the world and are the things which pass away.

"My words shall not pass away" (Matt. 24:35). It is undoubtedly more profitable for both the publishers and readers of such matter, as well as for the news and waste-paper dealer financially, if literature of this kind be produced the very cheapest possible way, thus passing through (away) faster.

**Sunday School Literature** should not be classed among cheap literature. Children should be taught to count it sacred and lasting. It is never out of date. They should be encouraged to preserve the same and where possible make books out of them, and thus bring blessing to their offspring. The very principle of cheapness in Sunday School literature may become a means to make lasting "wrong" impressions. The make-up of Sunday School literature should be substantial, neat, and as attractive as possible. Better a small school rightly taught, than a large school fed on and stimulated by trashy literature and questionable, ungodly methods.

**Doctrine.** Lastly, but by no means least. The entire Sunday School movement is a failure if "Christ" and "Godliness" is not the substance and inspiration of each and every move. In Sunday School litera-

ture, "Christ" and His standard should either directly or indirectly be written all over the pages of each Sunday School publication. All things pertaining solely to this world should be eliminated, including worldly ads. There should be nothing resembling "sham" or "fake" or even "cheap", connected with the publication of Sunday School literature. All should convey the real, the genuine, the lasting, the never-out-of-datedness of the eternal Gospel.

—Clipped from "Christian Life" Catalogue, Sunday School Supplies.

### Trust and Never Fear

Psalms 27:1, 9, 13, 14

Tune, "I'll Live for Him", Hymns of Praise, No. 153; Kingdom Songs No. 1, No. 171.

1. The Lord Almighty is my light,  
He is my Savior ever near,  
And, since my strength is in his might,  
What evil shall I fear?

Chorus:

Fear not, though succor be delayed,  
Still wait for God, and he will hear;  
Be strong, nor be thy heart dismayed,  
Yea, trust and never fear.

2. Hide not thy face afar

from me,  
For thou alone canst help afford;  
O cast me not away from thee,  
My Savior and my Lord.

Chorus:

3. My heart had failed in fear and woe  
Unless in God I had believed,  
Assured that he would-mercy show,  
Nor was my hope deceived.

Chorus:

—From Bible Songs No. 4. Copyrighted 1909 by United Presbyterian Board of Publication. Used by permission.

### NOTES FROM ELDORADO, OHIO

Members of the Dunkard Brethren church of Eldorado, Ohio, met in council April 23, 1927, in the home of brother Albert Zumbrun, preparatory to our love feast which is to be May 14th. Brother Abraham Miller, our elder, presided.

The following business was transacted: First, the report of the church visit was made, which showed the membership to be in love and union, and willing to work for the spiritual uplift of the church.

A few admonitions came in which were kindly given and

readily accepted.

The undersigned was elected corresponding secretary.

A few minor items were considered and the council adjourned.

Gladys Raman,  
Greenville, Ohio.

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### NOTICE

The Annual Stockholders Meeting of the Bible Monitor Pub. Co., will be held seven miles west of Goshen, Ind., June 1. The question of transferring all interests of the Bible Monitor Pub. Co. over to the Dunkard Brethren church to be controlled by them, will be considered. Preaching, Tuesday evening, May 31.

L. I. MOSS, Sec'y.

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### NOT TO EAT

Glenn Cripe

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such a one no not to eat". (1 Cor. 5:11)

In the above scripture, no-

tice that it refers only to those who are called brethren, and not to those who are of the world and make no profession of Christianity; if you will read verses 9 and 10 it will also make this more clear to you. Today we liken this to church members, you call them brethren, and they call you a brother.

Sometimes it happens that you or your brother disobeys the commandments of God, or are disorderly, and will not repent, persisting in evil conduct. In such circumstance the apostle commands, "with such a one not to eat", and I am inclined to think this command includes the communion. Now I have heard it said that if one examined himself and was satisfied, he could go to the communion table with any church member. But in the face of the above scripture how can he do so and not violate the scripture? You can not belong to a church that allows disorderly members to go to the communion table and still be a doer of the word yourself, if I have read the above scripture correctly.

I hear some brother say,



"Judge not". All right, let us read 1 Cor. 5:12, "For what have I to do to judge them also that are without? do not ye judge them that are within." So we see that we are to keep order within the church, and it is church members that we are talking about; so your "judge not" refers to those who are without. To explain this further, read verse 13 also, "But them that are without God judgeth. Therefore put away from among yourselves that wicked person."

I have know people that have not been at the communion table for several years, because they could not do so and still obey the scripture the way they understood it. Now since the organization of Dunkard Brethren congregations, these persons come hundreds of miles to a communion of the Dunkard Brethren because they believe that the Dunkard Brethren have obeyed the scripture in not consciously eating with disorderly members. If you can not conscientiously go to the communion in the church you now belong to, then line up with the Dunkard

Brethren..

The communion is very necessary in the life of all real followers of Christ, and one should be certain that it is eaten worthily because he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself. I do not mean that you should stay away from the communion altogether in fear that some one may be there who is not in order, but if you do know that such a one is there, remember the apostles admonition, "with such a one no not to eat."

—Goshen, Ind.

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## LAWFUL OR UNLAWFUL

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S. M. West

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I have just read with great pleasure Brother Britton's article in December 15 Monitor and it struck fire on me. It is true a good many things are lawful as well as many things unlawful. It's also true this world has in it two distinctly separate kingdoms, very different in the way of doing things, and the destinations to which their doings will land

their subjects.

The eloquence he has used in trying to express the beauties of, and happiness in, the final home of the subjects of that blessed of all, Christ's kingdom, I am not going to try to match, but he did not speak of the other one. Was it too said a subject for his article, or will he take that for his next? Something seems to say to me, speak. But how shall I say it. God helping me, I'll try.

We need not travel much to see the 10,000 things done in satan's kingdom, and to hear about the same number of sayings all tending to fit the subjects of that kingdom for their end,—things lawful and unlawful. I need not try to name them. But what I cannot solve is this: when we have God's word right from the headquarters of creation to learn the way, the truth, and the life from that so many (though they all want to be saved) will try in so many ways other than God's to mix the two kingdoms, which will not and can not be mixed. And, who, after serving self and satan in this life, will run the awful risk of

that separation time which will surely come. (Matt. 25:32)

“And he shall separate them one from another, as a shepherd divideth his sheep from the goats. (33rd) And he shall set the sheep on his right hand, but the goats on the left.” Then think of ministers, deacons and laymen, some loud in professions, plunging into satan's foolish fashions! Bro. B. speaks out so plainly about, when Bro. Paul so emphatically says, (1 Cor. 10:31), “Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God.” Can God be glorified with the many things Bro. B. has named with so many he has not spoken of and the many speeches and flimsy excuses made trying to stifle a guilty conscience? Then the entertainments, nice feeding and different questionable machinery used by some churchse to decoy members in, taking them in by unscriptural methods, not much thought about a real conversion and a forsaking of sin! Is God glorified thereby? Now the business of the satan kingdom is to deceive mankind and lead

them to eternal destruction. Why will mankind let satan deceive them when God in his word so plainly cries out (Gal. 6:7), "Be not deceived. God is not mocked, for whatsoever a man soweth, that shall he also reap"? Now seriously consider the end of the subjects of the two kingdoms, the sheep on the right hand. (Matt. 25:34) "Come ye blessed of my father, inherit the kingdom prepared for you, from the foundation of the world". Those on the left, the goats, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." If the subject of these two different kingdoms is not a serious subject to think upon, what is?

—36 W. School Street,  
Westfield, Mass.

### NOTICE

Arrangements have been completed for the Conference. The old Brethren Hymnal will be used at the Conference, bring your books along if you have any. Some of our churches that use the hymnal have offered to bring their books

from their churches. Should there be other congregations that could furnish some books write to me and tell how many.

The location of the meeting ground is 7 miles west from the square at Goshen, Ind., on the west Lincoln highway and ½ mile south. All coming by rail will come to Goshen. Trains will be met at Goshen. The New York Central R. R., the Big Four and an interurban line, also some bus lines, run to Goshen. It would be helpful if those coming by rail would so inform Brother Glenn Cripe, Goshen, Ind.

Ample preparations are being made to care for all who can come. There is a good number of cottages right on the grounds that can be secured. Bring your pillows and cover. There will be other lodging at a higher rate for those who cannot bring bedding.

Don't forget the first work of this meeting will be June 1 at 9 A. M. The annual Stockholders Meeting of the Bible Monitor Pub. Co., followed by the general Conference.

L. I. MOSS, Sec'y.



# BIBLE MONITOR

Vol. V.

May 15, 1927.

No. 10.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and Scriptural in practice.

OUR WATCH WORD—Go into all the world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

To all who seem so intensely solicitous about our safety in the recent storm that swept our city, we are glad to say no harm befell us, the work of the storm being mainly confined to the downtown business district.

The known dead now number 105 with others, perhaps, yet to be found in the debris of wrecked buildings. The surviving wounded now number about 350.

The printing plant was unroofed and otherwise damaged.

The sickness, and death May 16, of our daughter, at Oberlin, Kansas, calling from the post of duty temporarily, your editor and his son, the pressman, the Monitor is unavoidably late. With regrets for lateness, we are rushing it out as speedily as practicable.

## THESE NECESSARY THINGS

In the first Conference the church ever held there were

some "necessary things" and we may therefore readily conclude there were also some things that were unnecessary that come up for consideration. So in every Conference since, and in every one hereafter, there were, and perhaps, will be, both these kinds of questions. Therefore we may expect a like condition of things will obtain in our coming Conference. More especially so, since in ours, as in this first Conference, no definite church polity has been perfected.

Indeed the major part of our work will be to work out and perfect a church polity that we can whole hearted support and carry back to our churches and communities as a basis upon which we can unitedly work for the extension of the kingdom of our God and for his rule in the hearts of men.

In this first Conference there seems to have been a free for all discussion and con-

sideration of the questions involved, Paul and Barnabas, Peter and James, being the chief speakers. The apostles and elders met with the whole church to "consider" these questions. And while there was "much questioning" among them conclusions were finally reached that "seemed good to the Holy Spirit and to them "us" so they said. That was fine wasn't it? The Spirit and they agreed in the final solution of the questions.

No wonder the churches were made to rejoice when the decisions were carried to them being assured the Holy Spirit approved the work done, in fact, had directed the work.

When the Holy Spirit directs in our work there will be Conference to revise or nullify the work done. The tempting of the Spirit, and without his approval, tearing down and nullifying the work formerly done, always results in confusion and the final withdrawal of his cooperation in our deliberations and work. Neither conscience nor the Spirit will cooperate with us when we are determined to have our own way, right or wrong.

Now in our coming Conference there will arise grave questions, no doubt, and three

may be "much questioning", but we want to bear in mind we are to meet to "consider," which means to be considerate; and while our preconceived and highly cherished, but immature, ideas may be swept away, happy will be the after thought, if we can realize the Holy Spirit directed in the work.

In that event we can return to our homes full of joy, and the churches will rejoice with us when the work of the Conference is carried to them, and new life, enthusiasm, and hope will spring up in our ranks and new energy will develop and renewed efforts will spring up and be put forth to promote the case of Christ and the work of the church.

In this first Conference, the Spirit and the Conference were agreed that no yoke "which their fathers nor they could bear" should be put on the neck of the disciples—that only "these necessary things" should be enjoined. Grand will it be, if in our Conference perfect accord between the Spirit and us may obtain and only "necessary things" may be "considered" and enjoined upon us and written into our decisions.

Not all popular things are necessary, neither are all un-

popular things unnecessary. Sinister motives or worldly ambitions, or social prestige should not enter into the consideration or disposition of the questions that may confront us. The glory of God, the vindication of the Truth, the purity and prosperity of the church, the spirituality of the membership and the salvation of lost souls should be the dominant factors and propelling motives in all our deliberations, so that "these necessary things" may be written into our church polity at the beginning, that we may understand ourselves and one another and thus be enabled to work harmoniously and the spirit of unity be made to prevail amongst us.

The great question to decide is, what are "these necessary things"? In the first Conference referred to above, they were few and simple, but definitely stated, these same things necessary now? Doubtless there were many others then. Those named pertained only to one phase of church polity. How many others were necessary then, we are not told in Acts 15 where these are named. But by reference to other passages it will be found many other things were

deemed necessary and were equally emphasized in the apostolic church.

Our Conference should endeavor, as far as possible to discover and pass upon and adopt all the necessary things that should prevail in the church in our day and stand by them making no concessions or variations to gratify special cases or individuals. In this way unity of faith and practice will prevail.

With this great task before us it will readily be seen how necessary it is that we are well represented at this Conference, especially by our best thinkers. The first work of the Conference will be the Stockholders' Meeting which will likely not take up much time. Then the meeting will resolve itself into a Conference of the Dunkard Brethren and will be open to all who are in sympathy to take part in the discussion of such questions may arise or be presented.

The voting power will be decided by the Conference itself as no rule has so far been laid down or adopted to govern in this matter.

Therefore it is urgently requested that, if at all convenient you be present to assist in the deliberations of the Conference, in the meantime having your mind on the "neces-



sary things" that should receive attention. And don't fail to seek help and guidance, and wisdom from above.

### MORE RESULTS

When people have been mistaught until they no longer think it necessary to obey God's law, we can hardly expect them to have respect for the laws of men. And he who reads even a small part of the news of the day cannot but conclude that many persons think more of having their own desires carried out than they do of obeying the laws of the land. Looking back over the years, it seems to us that there never was a time when law was so disregarded as it is in these our days. Evil men are growing worse and worse; and even respectable people, at least such as are so considered, act as if they thought it no crime to **break any law** that does not suit them or prevents their doing as they like.

Success is the god that is most worshipped; and the end aimed at is thought to justify the means employed. We do not say that all men think this way, for we do have many conscientious business men. They believe what the Bible says about those who heap up riches, and not by right.

It is the attitude of the av-

erage man toward the successful that does most harm, for the attitude is wrong. We believe what we read in the Bible about riches wrongfully acquired. No success is worth its cost if a part of that cost has been lying, cheating, coveting, stealing.

One does not need to open the eyes very wide in order to see what men will do that is contrary to laws both human and divine, rather than be denied something on which they have set their desires. Even the best of men and women find it not easy to possess the charity "which seeketh not her own". Desire has come to rule the conscience to such an extent that conscience is all but silenced.

And why is it so? Wrong teaching, whether by precept or example, or both. We seem to have stopped training up the young in the way they should go, if there ever was a time when they were so trained. The student of history must doubt whether there ever was an age in which such training was general or common. And the fault is for the most part to be laid at the door of the parents. There can be no training without a trainer, no matter how many there be who require training. The blame must be placed where it

belongs.

The early years are the ones during which it is most easy to direct the steps of those in our charge. With the passing years the force of habit grows stronger, until finally it is practically impossible to change the life course of the individual. That is why neglect of training for the young is such a sin before God and man. As the twig is bent, the tree is inclined. The tree falls the way it inclines, and it lies the way it falls. The same is true of man, though man can change his inclination, while the tree cannot.

What is the remedy? Law. Obedience to law. Forced if it must be so; but at any rate obedience to law. To God's law especially. Not so many man-made laws would be enacted or needed if there were due respect shown the divine law. And the best way to secure this obedience to law is the problem which we face and and which men must face until the problem is solved or man goes down in defeat for lack of control over himself and over his offspring.

The growing unbelief and consequent unbelief on the part of those wrongly taught, places a heavier burden on those who believe in God and his law, and who carry heavy

hearts because of the present tendency. But the man who would live a godly life must take up the burden; and beginning in himself and in his own home he must reach out until there is a change for the better. If all men who really wish to see the right done would take this step, a few years would see remarkable improvement in conditions in our country and in our church.

Force is not the best way to secure obedience, but there seem to be cases which can be reached by nothing else. And it is our business so to treat those who are inclined the wrong way that they will not be able to harm the body. We cannot keep men from going wrong, but we ought to be able to keep them from misleading those who would otherwise go right. It is not an easy task, nor is it one which we shall likely see accomplished. We do not know of a church that ever came back after going so far astray as ours has gone.

We reap what we sow. Disrespect for law breeds disrespect for law. Like is sure to be followed by like: it is the law of God, and man cannot change it. And as long as the church continues to sow as it does, we must not expect to

reap a different harvest.

We cannot sow to the flesh and reap to the spirit. We know these things perfectly well, and yet we continue to sow as if we did not believe that the fruit would depend on the kind of seed sown. Will we never learn to be wise?

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## THE NEAR COMING

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J. L. Switzer

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The Saviour was born in the year 4000 from the creation of the earth. (See Union Bible Dictionary)

At the end of this century 2000 years will have passed away since the Saviour's birth.

This will, in all likelihood, be the end of this age. That will make 6000 years since the Creation and bring in the 1000 Jubilee Reign of our Blessed Lord. By that time, it is presumed, every nation on earth will have had a testimony of the gospel presented to them. If I am rightly informed many of the nations have already had the Gospel printed and sent to them. Not that every nation will be converted to the Gospel, but that they shall have received it as a witness of the truth.

The idea that all nations shall be converted before the coming of the Lord is a very

follish one indeed. But when Satan is chained and shut up, and Jesus appears in the clouds in power and great glory it is probable that a great conversion will take place.

In that glorious and angelic reign it is probable that every one shall know the Lord from the least to the greatest. The Gospel tells us of this. The Gospel tells us also of a "falling away" first. Are there not now very strong indications of this "falling away"?

To my mind they are very apparent, both in the world and in the church. "Where is the blessedness we know when first we saw the Lord"? The kiss of love is gone from the communion table. The sacred fellowship is dim.

—Carterville, Mo.

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## A TRIP TO SOUTHERN OHIO

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L. I. Moss

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I attended a council of the Dunkard Brethren at Eldorado, Ohio, March 12. We then had preaching at that place on Saturday evening. Sunday, March 13, an all day meeting was held at Union, Ohio, a fine attendance and splendid interest. Bro. Miller of Anderson, Ind., and myself did the



preaching.

There were some present from five or six different congregations. The outlook for the Dunkard Brethren in this section looks encouraging. The following week some of the Eldorado brethren went with me, we visited many of the folks who were interested in our movement. On Wednesday night we had a meeting at the home of Brother Snyder near Troy, Ohio, with good attendance. We were as far east as New Carlisle, Ohio.

On Thursday evening we had a meeting at Greenville, Ohio. A splendid service and at the close a young sister, 19 years old, her father and mother and her grandmother, more than 80 years old, identified themselves with the Dunkard Brethren. South from Greenville around Brookville and West Alexandria there are many who are not satisfied in the Church of the Brethren and are looking forward to working with the Dunkard Brethren. There are many who feel they want to wait until after Conference to act.

May we all pray God to so direct the Dunkard Brethren movement to stand upon the Gospel so these hungry souls may find a church home where they can enjoy fellowship and communion again.

—Fayette, Ohio

## SACRIFICE

Author's name lost. If it is sent to us it will be properly credited in next issue—Ed.

A very common and significant word in the Bible is "sacrifice". In the Old Testament it has reference mostly to some choice animal to be slain and offered to the Lord. In due time Jesus came and offered himself as the true sacrifice for us all and since then the Lord wants living sacrifices. Before Jesus came, however, there was a time when Samuel said to Saul, "To obey is better than sacrifice". In the New Testament now, we look at sacrifice as a "something" given up in the life of people, which "giving up" helped them to this obedience which is better than the sacrifice of dead animals. Sometimes obedience required not only the giving up of something in the life, but the life itself for the Master's use, and sometimes the physical body in martyrdom.

In the business world, even, the word "sacrifice" is quite frequently used. Here it refers to time or money given to some person, organization or spent in some vocation with the hope of sometime, somewhere, getting something in return for what was given. It is understood, however, that

there is a difference between giving and sacrifice. We shall not attempt in this article to definitely distinguish between the two. We simply aim to show the necessity and the blessing of "sacrifice" in its common or ordinary use as it applies more especially to our spiritual life.

First we wish to consider it from the angle of giving time in study and service, or money and material things, which in our carnal nature we reluctantly give. Most of us have experienced that we cannot get something really worth while for nothing. A good education costs time, effort and money. A comfortable home costs time, labor and money. Ability to hold responsible positions, the power of wholesome influence, the wisdom to be a good adviser, all require effort, training and experience. We can not get them by joyriding in our autos, by listening to our victrolas or radios, nor at some feast with our neighbors. The cost is "sacrifice". So it is in our spiritual life. If we want to be a good Sunday School teacher, if we want the knowledge of the Bible that some of our "Fathers in Israel" had, if we want comfortable and well equipped houses of worship for ourselves and our isolated friends, if we want the Great

Commission carried out, the price of these is "sacrifice".

We have examples of this all through the Bible. Abraham left his home land and kindred to become the "Father of the Faithful". Jacob wrestled a whole night for a blessing; Moses gave up the pleasures and honors of Pharaoh's kingdom and suffered affliction with the children of God that he might become their great leader. The early disciples left their occupations to follow Jesus, and sold their possessions to supply the needy and make the church prosper. What are we willing to sacrifice that the cause of the "Kingdom" might be advanced in the lives of our children, our brethren and sisters, and our neighbors? Jesus said: "Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you". (Matt. 6:33)

Oh, what shall it profit thee, brother,  
Houses and acres so broad?  
No tile to mansions of glory eternal,  
And none to the city of God.

Secondly, we wish to consider "sacrifice" in the light of giving up petty desires or idols of our own which are carnal and worldly and stand between us and God. Just as the student must quit procrastination to reach his goal, and the

man who hopes to become wealthy must stop the leaks of carelessness and extravagance, and the sick man who wants to get well must quit violating the laws of health, so must the Christian professors who wish to grow in grace, develop the spiritual life, and maintain the purity and spirituality of the church, give up those things of the world which the flesh lusts after. When the physical life is at stake, we sacrifice all we can to save it; why should we not do as much to save the spiritual life? Who would not give up worldly apparel, worldly amusements, worldly riches and fame to secure spiritual and eternal life? We must sacrifice either the friendship of the world or the friendship of God. "Whosoever therefore will be a friend of the world is the enemy of God." (James 4:4)

Sacrifice is the test of our love. How much do we love our Savior and our church of which He is the head? God sacrificed His only Son for us. Jesus sacrificed his life for us. What are we willing to sacrifice for him? It might help us, to sing every day for a week, the song—

"I gave, I gave my life for thee,  
What hast thou giv'n for me?"

Then the next week sing, every

day—

"I'll live for Him who died for me,  
How happy then my life shall be!"

—North Canton, Ohio

## POWER OF THOUGHT

E. L. Withers

Every sound man or woman is blessed with a greater or lesser amount of thinking power, which should be used to the honor and glory of God. Yet we are free moral agents to do and think as we please, so long as we keep in the bounds of the law.

But God's children are taught to work out their "own salvation with fear and trembling", and this would require much thinking, meditating and prayer. Paul tells us to think on the things that are true and honest and just and pure and lovely and of good report and virtue and praise. (Phill. 4:8).

Too many in the churches of today are permitting their preachers and pastors to do their thinking for them and in this way they are led from the truth and are made to believe they are building on the rock Christ Jesus, when they are only building on the sand, and it may be too late they will discover their great mistake in not thinking and work-



ing out their own soul's salvation.

"Wherefore let him that thinketh he standeth take heed lest he fall". (1 Cor. 10:12) It is by deep thinking and hard studying and much prayer that we improve our talents.

Thinking for ourselves is often a difficult gift. But it is the foundation of progress both in the church and in the governments of the world. Paul says, "Let this mind be in you which was also in Christ Jesus." If the mind of Christ is in us and we use our minds or thinking power we will accomplish the things that will be to the honor and glory of God. What we are and what we accomplish depend to a great extent on what and how we think. Emerson said, "Beware when the great God lets loose thinkers on this planet." Why? Because they are going to stand for what they believe and be right even though the majority is against them.

But not all great thinkers are from God. Satan has his thinkers by the thousands and they are a very busy crowd thinking out plans how they can deceive if it were possible the very elect. Some of his best and most successful workers are trained up in our church colleges. They have learned to

draw the line so close that unless a true Christian is careful and prayerful in discerning of spirits he may be deceived. Jesus says "the children of this world are in their generation wiser than the children of light." (Luke 16:9) Why? Because as a rule they work harder, think harder, sacrifice more to accomplish the object in view. It may be to win members for some secret oath bound lodge or advertising some show or selling life insurance, or explain away some of Christ's plain teachings, or whatever it may be, they use all the wisdom and thinking power possible to accomplish their object.

But how about God's children? Are they as a rule publishing abroad the glad tidings of salvation? Thinking and praying for wisdom that they might be able to win souls for the kingdom of God. Brother, sister, let us think prayerfully on these things. If we have God's love in our hearts, let us tell the world about it. Let us think about his word while engaged in our daily labors and when we sit down to rest and when we lie down at night and when we rise up in the morning.

The life of the church is the rising up of great thinkers scattered through its history

like mountains on the horizon, from Christ and his disciples even down to our time. We are made to think of such great thinkers as Alexander Mack, Christopher Sauer, Eld. James Quinter, Eld. D. L. Miller and we might go on and name many others who towered high as great thinkers and workers for the great cause they loved so dearly. And last but not least our dear brethren who are at the head of the organization known as the Dunkard Brethren, which is only another work of reform which always becomes necessary when satan's strongholds gain too much power in the church. There is but one thing to do and that is for God's true followers to come out from among them and be separate, and when this becomes necessary, God always raises up some real thinkers to lead his children out just as he raised up Moses to lead the children of Israel out of the land of Egypt. God is always equal to the occasion and when he wants a man or woman to fill a certain place he can always find them. Too many of us get into a mental rut and the longer we travel in it the deeper it gets. We forget to do any thinking and praying for ourselves. The only way out of this rut is

prayer and thought. We often have heard it said by professing Christian people, that if they knew of any organization that lived closer to the word of God than the one they belonged to, they would change at once for the better one. But, alas, when they find a people who have banded themselves together to walk in all the ways and observe all the teachings of their master how hard it is to get out of the old rut and rally to the support of those who are his true humble followers. We often sing that beautiful song, "Follow, follow, I will follow Jesus, anywhere he leads me I will follow on." But are we willing to do it?

It is your praying and thinking and deep meditating on the word of God that will make you strong enough in Christ to be able to follow him even when it may become necessary to lose some of your best friends, or withdraw from a people who have been very dear to you, in order to be with those who have proved to be obeying the Master's teachings more fully in all things. The question may be asked how can we become thinkers for ourselves instead of imitators? The answer is by thinking and asking for Divine help. James says, "If any

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Grant Mahan, Homestead, Fla., Associate Editor.

of you lack wisdom let him ask of God that giveth to all men liberally and upbraideth not and it shall be given him." (James 1:5)

Men become good singers by singing, swift runners by running, good merchants by merchandising, good writers by writing, great preachers by preaching, good Christians by Christian living.

No one just happens to true success, it requires hard efforts.

Thinking is a business of itself. It cannot be done while engaged in some game or play or telling foolish stories, or reading novels or going to

dances or picture shows. The world today is living for pleasure and are fast forgetting God, as they did in the days of Noah. The churches of today are playing and feasting instead of praying and fasting. No wonder satan is gaining such headway.

To improve our thinking we should rather engage in conversation with those more intelligent than ourselves and by reading good books, silent meditation alone with God in secret prayer, association with God's children, reading often in the Bible, all goes to increase our thinking power and make us strong in the Lord.

Deep thinking is not always pleasant but sometimes difficult and painful. We accomplish our ambitions only by hard struggles and continual efforts and patience and prayer. It is said that not one in a million includes thinking among the really important processes of human life and yet it is the only important process. Out of your own praying, thinking and meditating will come anything of which you are capable. Out of no thinking, praying and meditating comes nothing but routine. Dear brother and sister, let us pray more, think more, on the word of God, read more good books and papers and tracts



and above all the word of God.

Let us fast more and feast less and our reward will be great and we shall be the children of the most high. Thank God for the great thinkers in the church who are led by the Spirit of Christ.

—Pendleton, Oregon

## LOVING OUR BROETHREN

Elmie Beck

There is given in God's word much admonition on the issue of forgiveness, and living peaceably, especially to the children of God. We read in Phi. 2:14-15, "Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation among whom ye shine as lights in the world." If living without murmuring and disputing will distinguish us as lights shining in the world, let us make every effort to live peaceably with our fellowman. For this is a crooked and perverse nation.

John, the beloved apostle says in 1 John 3:10, "in this the children of God are manifest and the children of the devil; whosoever doeth not righteousness is not of God,

neither he that loveth not his brother." This infers that those who do not love their brethren are children of the devil. There are many other quotations especially in John's epistles that portray the need of love and peace in the church. Why should any one want to hear an ill will toward his brother anyway? It gives no benefit to himself nor anyone else. In praying the Lord's prayer we petition our heavenly Father to forgive our sins as we forgive those who sin against us, How can we expect forgiveness for our sins when we refuse to forgive the sins of others? Jesus plainly states that if we forgive not men their trespasses our heavenly Father will not forgive us our trespasses. Now that we have identified ourselves as Dunkard Brethren let us employ every method Jesus gave to show our stability of position and doctrine, and harbor no unkind feelings to retard the growth and shadow the regards of our beloved church.

—Wauseon, Ohio.

All orders for samples have now been filled and we have a goodly supply of extras on our shelves. They may do good if your friends had them to read. Give their name and address, we'll do the rest.

## "PRAISEWORTHY"

G. E. Studebaker

I make choice of this motto for the Conference of the Dunkard Brethren announced to take place at Goshen, Ind., June 1, 2, 3, 1927. Developments have been unfolding from the time the Monitor has been published, and the anxiety among its readers has been growing for greater unity among the loyal throughout the brotherhood, and still continues unabated, but possibly not all that has taken place in the past would now be endorsed as praiseworthy by those who have been active along any line of work, yet praiseworthy signifies improvement, and when I recall the sighs and groans, and agonizing prayers at the Plevna, Ind., Conference, it should be counted as a true expression of many throughout the brotherhood.

And the best to be seen, at that time, was to declare themselves independent from the control of the General Conference and to begin the work as planned, and the results are, that delegates and representatives are invited to meet at the Goshen Conference, for a full and free consultation on all questions that will make

the Conference praiseworthy.

And, looking at the unwholesome workings of the Church of the Brethren for a number of years, which has lost its first love, and continued to drift worldward, while Jesus says, "on this rock will I build my church and the gates of hell shall not prevail against it." Shall we trust him to care for the statement, or have we overlooked his leadings, and provisions already made? Again Jesus said, "This is the stone which was set at nought by you builders, which has become the head of the corner." Will we not be able to see in the minority rule the open door, and see the hand of God that rules as a safeguard against all designers, and while that rule has seemed to some as of little value, or inapplicable for use, can we do not as the prophets saw it for the church of Christ, Isaiah 60:1? "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." When a full and free exchange of thought has been completed, what should hinder the Conference from giving expression in favor of declaring our right to organize and assume the right to declare and restore the things that have been set aside and so be controlled by the new organi-

zation under the same plan as followed up to, and including y911? Then also review the Decisions that have followed and embrace such of them as are in harmony with former principles and methods, so that this **restored** Brethren church would stand out in contrast, with dignity, and these rights are ours. We would thus open the way that all considerate thinkers could readily embrace it.

—Hampton, Iowa

### WHY READ THE SCRIPTURES

J. H. Hardman

Many are the urgent pleas to the people to read the scriptures, and many are the people that do not read enough of the scriptures to have any practical knowledge thereof. And all the knowledge they ever get of the scriptures at all is through the medium of the preacher. Well says some one that is what the preacher is for. And possibly it is the truth, but, could the preacher tell me all the things I should or should not do, in the few minutes each week or perhaps once a month as the case may be, to make a good honest, live Christian of me? Well, I would hardly like to take chances on

that amount of the Bible for me. The preacher possibly could tell me enough of the word of **God** to get me started on, but I need much more than that to go through life on, if I would do as the Psalmist says in, **Psa. 1:1-6.**

Now there are at least ten good reasons for us to read the scriptures that I would like to speak of.

1. Because they are the Word of **God**, given through the Prophets, or Jesus Christ, or his apostles. **2 Tim. 3:16; 2 Peter 1:20-21.**

2. Because they declare that Jesus is the true son of **God**, and that there is no other name given whereby we may be saved. **Acts 4:12.**

3. Because they are the only guide we have to guide us from earth to heaven. **Jno. 20:31; Acts 20:32.**

4. Because they are applicable to every age, and nation of the world, and every stage and environment of man kind. **Acts 17:11.**

5. Because they record historical events, dating farther in the past, than any other history in the world, and contain prophetic history of the future even beyond the limit of time. **Rom. 15:4. 1 Cor. 10:1-11.**

6. Because they have endured through the rise and fall of many nations, and they



have the foundation of every good and true principle ever adopted by any government, and will endure till the end of time. Matt. 24:35.

7. Because in the wisdom thereof, is found the basic principles of all true education. 1 Cor. 1:18-21.

8. Because it is more powerful than any law, ever written; it has overthrown the devil's strongholds, and convicted more men of wrong doing than any other law ever enacted. Heb. 4:12-13.

9. Because it consoles the troubled heart, gives strength to the weak, and discouraged, exalts the humble and abases the haughty. Matt. 23:12; Luke 4:18.

10. Because the Holy scriptures through Jesus Christ and the Holy Spirit, reveals God and his great love to man, and gives men the power to become the sons of God, and gives them the promise of eternal life through his Son. John 1:12; 1 John 3:2.

Search the scriptures for in them ye think ye have eternal life, and they are they which testify of me, says the Savior

in John 5:39 and Deut. 18:18.

And if we search the scriptures diligently we will find:

Knowledge. Titus 2:11-12.  
Faith, Heb. 11:6.

Repentance. Mar. 1:5; 2 Cor. 7:9-10.

Confession. Luke 12:8-9;  
Romans 10:10.

Baptism. Matt. 28:19-20;  
Romans 6:1-4.

Holy Ghost. Jno. 14:26; 16:24; 2 Thess. 2:13.

Growth. 2 Peter. 3:18;

Obedience. Phil. 2:12.

"Whosoever hearth these sayings and doeth them, shall be like a house built on a foundation of rock, that endureth unto the end of time." (Luke 6:47-48.)

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14).

—317 Elm Street,  
Sterling, Colo.

We want to supply every minister of the Dunkard Brethren, who hasn't one, with a copy of the Kesler-Ellmore debate book. It is free for the asking.

Don't Forget to Read the Bible.

## Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

Motto: **READ, THINK, ACT**

### OUR MONTHLY TEXT

\* \* \* \* \*

\* So all Israel were reck- \*  
\* oned by genealogies; \* \* \*  
\* \* who were carried away \*  
\* to Babylon for their trans- \*  
\* gression. (Neh. 9:1) \*  
\* \* \* \* \*

### Scripture References:

Genealogies — Ezra 2:1; 59-63; Matt. 1:1, 17; Luke 3:23, 38.

Captivity of Israel—1 Chron 5:26; 2 Ki. 15:29; 17:3-18; 18:9-12.

Of Judah—2 Ki. 18:13; 24:10-25:21; 2 Chron. 36:20; Dan. 1:1, 2; Jer. 39:1-10.

Captivity foretold—Lev. 26:33a And I will scatter you among the heathen. Deut. 4:27; 28:64; 1 Ki. 9:6-9; Jer. 18:15-17.

Restoration — Lev. 26:42a Then will I remember my covenant. Lev. 26:40-45; Deut. 4:29-31; 30:1-5; 1 Ki. 8:46-53 and 2 Chron. 6:36-39; Psalms. 106:40-47.

### Daily Readings.

#### JUNE.

Note—Readings in parentheses are optional, recommended, but not re-

quired for the completion of the course.

1. Wed.—2 Ki. 24, 25.
2. Thu.—1 Chron. 1:1-4;  
(Gen. 5:1-32; 9:28, 29)
3. Fri.—1 Chron. 1:5-23;  
(Gen. 10)
4. Sat.—1 Chron. 1:24-54;  
(Gen. 11:10-32)
5. Sun.—Acts 10:34-48; Psalms. 67
6. Mon.—1 Chron. 2 (Gen. 46:8-27)
7. Tue.—1 Chron. 3:1-4:10
8. Wed.—1 Chron. 4:11-43
9. Thu.—1 Chron. 5.
10. Fri.—1 Chron. 6:1-48;  
(Ex. 6:16-27)
11. Sat.—1 Chron. 6:49-81
12. Sun.—Acts 12:1-17; Psalms. 34:1-8.
13. Mon.—1 Chron. 7
14. Tue.—1 Chron. 8
15. Wed.—1 Chron. 9
16. Thu.—1 Chron. 10  
(1 Sam. 9:1, 2; 10:17-25; 31:1-6)
17. Fri.—1 Chron. 11 (2 Sam. 5:1-10; 23:8-39)
18. Sat.—1 Chron. 12
19. Sun.—1 Pet. 2:11-17; 4:1-5; Psalms. 146
20. Mon.—1 Chron. 13 (2

- Sam. 6:1-11)
21. Tue.—1 Chron. 14 (2 Sam. 5:11-25)
  22. Wed.—1 Chron. 15:1-16:3 (2 Sam. 6:12-23)
  23. Thu.—1 Chron. 16:4-43; (Psa. 105:1-15; 96; 106:1; 107:5; 118:1, 29; 136; et al)
  24. Fri.—1 Chron. 17 (2 Sam. 7)
  25. Sat.—1 Chron. 18 (2 Sam. 8)
  26. Sun.—1 Pet. 5; Isa. 55:6-13
  27. Mon.—1 Chron. 19 (2 Sam. 10)
  28. Tue.—1 Chron. 20:1-21:17
  29. Wed.—1 Chron. 21:18-22:19 (2 Sam. 24:18-25)
  30. Thu.—1 Chron. 23 (1 Ki. 1:32-39)

### First and Second Chronicles.

The constant tradition of the Jew is that these books were for the most part compiled by Ezra. One of the greatest difficulties connected with the captivity and return must have been the maintenance of that genealogical distribution of the lands which yet was a vital point of the Jewish economy. To supply this want, and that each tribe might secure the inheritance of its fathers, on its return, was one object of the author of these books.

Another difficulty intimately connected with the former was the maintainance of the temple services at Jerusalem. Zerubbabel, and after him Ezra and Nehemiah, labored most earnestly to restore the worship of God among the people, and to infuse something of national life and spirit into their hearts. Nothing could more effectually aid these designs than setting before the people a compendious history of the kingdom of David, its prosperity under God; the sins that led to its overthrow; the captivity and return. These considerations explain the plan and scope of that historical work which consists of the two books of Chronicles. The first book contains the sacred history from the Creation to David, including an account of David's reign. In the second book he continues the story, giving the history of the kings of Judah, without those of Israel, down to the return from the captivity. \* \* \* The genealogies are obviously transcribed from some register, in which were preserved the genealogies of the tribes and families drawn up at different times; while the history is mainly drawn from the same documents as those used in



the books of Kings.—Smith-Pelobet Bible Dictionary.

### Let Hearts Rejoice.

Psalm 105:1-8

C. M. D. May be sung to the tune Varina, Brethren Hymnal, No. 562.

1. Let hearts rejoice that seek  
the Lord  
His holy Name adore;  
Seek ye Jehovah and his  
strength  
Seek him forevermore.

#### CHORUS:

- O praise the Lord, his deeds  
make known,  
And call upon his name;  
Sing ye to him, his praises  
sing.  
His wondrous works pro-  
claim.

2. Ye children of God's cove-  
nant,  
Who of his grace have  
heard,  
Forget not all his wondrous  
deeds  
And judgments of his  
word.

#### CHORUS:

3. The Lord our God is God

alone,  
All lands his judgments  
know;  
His promise he remembers  
well,  
While generations go.

#### CHORUS:

—From Bible Songs No. 4.  
Copyrighted 1909, by United Pres-  
byterian Board of Publication.  
Used by permission.

Tippicanoe City, O.

Bro. Kesler:

Just a few lines to let you know we enjoy the Monitor. It certainly has the bread of life for hungry souls. Hope it will continue reaching others one by one. You will find inclosed a check to help the good work along.

We had a very spiritual meeting at the home of Bro. and Sister Snider's near Cowelsville, Ohio, a few weeks ago. Bro. Moss preached for us. The meeting was the first in the community and was well attended on a short notice. Others expressed their heart's desire and sorry they didn't hear of the meeting sooner.

Ida M. Roberts.

## WHY DO CHRISTIANS DESIRE TO BE LIKE THE WORLD?

Chas. M. Yearout

“And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.” (Rom. 12:2)

To conform to the world, is to be like the world! to be in harmony with the world; to comply with the edicts of the world—its fashions, amusements, and sinful pleasures.

Christians should heed the injunction of the beloved apostle: “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the dusts thereof, but he that doeth the will of God abideth forever.” (1 John. 2: 15-17) This scripture is truth, and just as binding upon the followers of Christ today as it was when penned by the inspiration of the Holy Spirit. To ignore the above scripture, is to ignore the Holy Spirit,

and this no true Christian can knowingly do.

What induces the professed followers of the meek and lowly Jesus to ape the world in its fashions, amusements, and its sinful pleasures? Evidently, the same spirit and power that induced Old Israel to desire an earthly king. Why? That she might be like other people—like the world around and about her. Up to this time, Israel was under a theocratic government: God was their king, and their governor, and in choosing an earthly king; they dethroned God, and set him aside as their governor. They left the laws and regulations of God, and came under the laws and regulations of men, and in so doing become like the world. All Bible readers know the fatal results of the change from the kingship of God to the kingship of man.

The church of God in her spiritual relationships, is under the divine government of God, and are citizens of the heavenly kingdom — pilgrims and strangers on the earth. The laws and regulations governing in the church of God, are the principles and teachings in the New Testament. To be conformed to the world—like the world, is to set aside these principles and teach-

ings of God, and come under the principles and teachings of the world. **Worldliness** follows. God is dethroned, his counsel set aside, and the world conformed saints? Receive their orders from an earthly head. Madam Fashion, who issues her decrees to the world, and the world and worldly church members are submissive and obedient to these decrees; however ridiculous and shameful they may be.

Another fatal mistake Israel made, was the ignoring of God's counsel, and mingling with the nations — peoples — among whom they lived; even going so far in her unison with the world, as to bow to their dumb idols, and partake of their evil practices and ways: wherefore, God forsook them, and delivered them into the hands of the idolatrous nations with whom they mingled, and whose gods they worshipped. If God was so zealous in executing his laws, sealed with the blood of animals; how much more will he execute his laws in the New Testament, sealed with the blood of his Son—Jesus Christ. (See Heb. 9:13-23) "He that despised—disobeyed—Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye he shall be thought

worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace." (Heb. 10:28, 29.)

To ignore and disobey any part of the New Testament which was sealed with the precious blood of our Lord and Master; is to fall under the condemnation of the above scripture. When we entered the church, we renounced the world and its sinful pleasures, and covenanted with God in Christ Jesus, to live faithful to him until death. This vow or covenant is violated in our sporting with the world,—the enemy of God.

Let us notice a brief history of the ever changing fashions of the world, and the trend of church members to mingle with the world, and follow his vain and foolish fashions. In my boyhood days: The prevalent fashion of the worldly women to wear hoops was manifested everywhere, and many worldly inclined church members espoused and followed this worldly fashion, claiming the heat was unbearable without hoops, but when the hoops went out of fashion, you could not induce



these sisters to continue wearing them, and thus keep cool and comfortable. The poor creatures preferred to endure the inconvenience of the sweltering heat, than to wear hoops out of fashion. Why did they wear them? Answer: To be like the world! These hoops made the wearers cool in the summer and warm in the winter while fashionable. In later years: the hideous bustle became the prevailing fashion of the world, and many of these godly (?) women adopted and followed this worldly fad, contending that their dresses would not hang right, without these hideous humps on their backs. If nature had formed such a hump on a woman's back, she would have gladly given all her earthly possessions to have a surgeon remove it. But when the bustles went out of style in the world, these Christian (?) women absolutely refused to wear them longer, notwithstanding the ill hanging of their dresses without them. Why did they wear them at all? To be conformed to this world. Then came the pillow slip

sleeves, then tight sleeves, and the hobble skirts, so tight that the wearer could not step to exceed about six inches. They were a great inconvenience to the wearer, then why wear them? To be submissive to the goddess of fashion, and follow the style of the world. Then madam fashion issued a decree that the women should cut their dresses low above, and high below without sleeves, exposing herself to the gaze of ungodly men. It used to take from ten to twenty yards of cloth to make a dress, but now three to five yards will make a dress, hence the present fashion is economical. Yes, but how about the nakedness, and exposure of the person to gazing men. **Shame!**

Last, but not least. The worldly fashion make issued a decree that women should cut off their long hair which was a glory to her, given her as a mark of sex distinction by her Creator. And his word says: "It is shame or disgrace for to bob or cut it off. But the worldly fashion devotee, exclaims: "Bobbed hair is more sanitary than long hair." The women have worn long hair as

their Creator designed they should with few exceptions nearly six thousand years, and never thought of, it being unsanitary to do so, until Madame Fashion issued her decree to cut it off. Notwithstanding the frivolous excuses for bobbing the hair by church members, the reason and the only reason, is because the world does so, and like old Israel they want to be like the world. As soon as bobbing the hair goes out of fashion, our sisters will cease to do so; notwithstanding its sanitaryness. "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." (Jas. 4:4)

Then why risk your eternal Salvation in following the fashions of the world?

—Moscow, Idaho.

### Flora, Ind., Notes.

On April 9, 1927, the Dunkard Brethren met at the home of Bro. John Mummert in Flora for the purpose of organizing a church. Bro. Sherman

Kendall had charge of the meeting assisted by Bro. Abraham Miller of Anderson.

The meeting was opened with scripture reading and prayer by Bro. Kendall.

An organization was effected and Bro. Kendall was chosen as elder for a term of six months.

The following officers were elected to serve until the new year:

Clerk—Bro. John Moore;

Treasurer — Bro. Clarence Wolf;

Monitor agent and Secretary—Sister Josie Kintner.

Brethren Clarence Wolf and Charley Kintner were chosen on the ministerial committee.

There were eleven charter members and we are expecting more to sign with us in the near future. Two of our number are deacons.

A real spiritual meeting was enjoyed by all present and we ask an interest in your prayers in our behalf.

Flora Dunkard Brethren was chosen as our name.

Josie Kintner, Sec'y.,

Flora, Indiana.

## TOBACCO AND CIGARETTES

Jos. H. Stark

Tobacco has in this country alone more than ten times as many slaves as the Civil war liberated.

Do you want to keep scratching matches for the next forty years?

Do you want to carry an old strong pipe and a bag of cheap tobacco with you everywhere and in all kinds of company?

Do you want an ulcerated throat, sore eyes, a flickering heart and constantly putrid tobacco breath? Tobacco gives one of these things.

Tobacco is the demon and cigarettes are his imps. When we have destroyed the demon his imps will perish of necessity.

Last year men in the United States smoked eight billion of these imps and the women of our land smoked seventeen million of these imps.

Did you smoke your share of these? We trust not.

We have always felt that if God had intended our noses for smokestacks he would have turned them up instead of down.

—Route T,

Tippecanoe City, Ohio.

## NOTICE TO MONITOR READERS

The delays experienced in receiving the Bible Monitor are perhaps vexing to those who expect the publication on time, but when you remember that Poplar Bluff, Missouri, was swept by one of the worst tornadoes in the history of the nation on Monday, May 9, you will understand the reasons for delays.

In no sense is the Rev. B. E. Kesler, editor, to be blamed. He has done all in his power to avert delays, but the printers alone are responsible. Under the circumstances, we believe you will excuse the delays, which have been occasioned by one of the worst business district storms in the history of the nation.

CITIZEN PRINTING  
COMPANY



# BIBLE MONITOR

VOL. V.

June 1, 1927

NO. 11

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and  
Scriptural in practice.

OUR WATCH WORD—Go into all the  
world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## ARE THEY JUDGMENTS?

The recent storm that swept over our city leaving devastation, death and destruction in its wake, has given occasion for deep meditation and serious thinking.

Our consternation in the face of stern realities can not be hid. Awe and astonishment irresistably take hold of us. One can not stand in the midst of such devastation without being horror stricken. The question of "why" forces itself upon us.

Does God send the flood, the storm, the epidemic, the pestilence as direct punishments or judgments upon the people? If so, why the righteous suffer with the wicked? Why the cyclones in Kans, Okla., Ark., and Mo., and not in Ohio, Ky., Va., Md., N. J., Pa., N. Y., and New England states? Why the high annual rainfall of the gulf states and the arid plains of the west central states? Why single out Galveston, St. Louis, Omaha,

Poplar Bluff, and Sacramento as subjects upon which to bestow the "righteous indignation," and sanctified wrath of a sin-offended God? Why famine and pestilence in certain communities and prosperity and abundance in others? Why war and devastation in some countries and peace and tranquility in others? Do these devastating agencies equal in their destructiveness, the great flood of wickedness that year by year is sweeping over the earth and claiming thousands as its victims? How about the untimely deaths caused by nicotine, opium and strong drink? How about the victims of moral pollution, the white slaver, and the gambling dens? How about the prevalence of lying, cheating, thieving and grafting in our midst?

Being conscious of these self-imposed agencies of destruction amongst us need we wonder or be surprised or even complain if God should

chastize us now and then by agencies over which we haven't control?

When we choose a life of sin and rebellion and spurn the offers of grace and mercy, should we complain when God shall "take vengeance on them that know not God and not the gospel of our Lord and obey not the gospel of our Lord and Savior, Jesus Christ"?

"Because sentence against an evil work is not executed speedily," shall we therefore conclude that we are justified in having our "hearts fully set in us to do evil"? Because misfortune, death and destruction befall others, are we better than they? Death and destruction visited our city. Have we reason to murmur? Were we undeserving? Was it because God saw more wickedness here than in other cities? Then why single us out? There was a number "upon whom the tower of Siloam fell." Were they "sinners above all men? I tell you nay, but except ye repent ye shall all likewise perish." It was not a direct punishment, but those in its pathway were destroyed. It was an example to those who think judgment will never be meted out to the

sinner.

"God spared not the world but saved Noah, a preacher of righteousness, bringing in a flood upon the wicked, making them an example to those who thereafter live ungodly." An example that those who spurn righteousness and live ungodly lives must expect, some day, to meet judgment.

Returning to our question: Does God send these calamities, we may never know for sure. Bpt if he does, are they direct judgments? In the study of these things we must take into account a number of things. To illustrate, why does the sun appear in the East every morning—and in the West every evening? Why the different phases of the moon? Why the summer and the winter? Why rain at all? Why wind at all? Why Trade winds? Counter trades? Why vapor, clouds, hail, snow, springs, creeks, rivers, seas, oceans? Do they exist by chance? Nay, verily. The unseen hand of omnipotent power made them all, and they function as units or parts of the on great plan of their one great Originator, and according to the laws He made to govern them. To illustrate: the ocean would be ever calm were there no winds.

No winds if all places were

equally warm; no tides, if the earth were stationary, had no rotation; no storms, if no winds; no floods, if no rains; no rains, if no vapor; no vapor, if no heat, and so on.

Winds would always be in the same direction and of equal velocity, were there no controlling forces. All these things are interrelated and interdependent, made so by the hand that formed them and the laws that govern them.

Winds, hurricanes, tornadoes, cyclones, are produced by natural causes and governed by natural laws. These laws like themselves were made by their Creator, and always have, do now, and ever will, function as he designed them.

There are three cyclonic regions in the United States. If I choose to live in one of these regions I subject myself to their fury. Some regions have excessive rains, others have little. I can take my choice as a place of abode, and take the consequences. God made the laws that produce cyclones and direct their course. If I am in their pathway I am subject to their fury, and no one to blame but myself. Just so, if I come into contact with God's spiritual laws, I subject myself to the penalty, whatever it may be.

## FORCED OBEDIENCE

In a recent article we wrote of forced obedience to law. And something more may profitably be said along this line. We think all recognize the fact that there is no merit in forced obedience; that is, the one who obeys because he must, gets no credit for his obedience. The man who refrains from stealing because he fears he will be punished is as much a thief as though he stole. But at the same time there must be laws against stealing.

We are familiar with the statement that ignorance of the law excuses no man. This has reference to the civil law. With greater reason it could have reference to the divine law, for we have a better opportunity to learn the law of God than the law of man; it is more easily accessible to us. And, besides, we see much greater efforts made on the part of preachers to make God's law known than are ever made to make our civil laws known. We do not believe that the average man of America will be held innocent if he does not know the law of God. We shall be held responsible for what we can learn.

The laws of God are not capable of being enforced in



this world as are the laws of man, and it is well that this is so. Time was when the church had power to enforce its laws as well as those of God, and it was a sad time for man: it stifled all freedom of the mind. We should not like to see those days come again. We do not believe the civil laws and the divine laws should be mixed; they should be administered by different bodies, as we have them here.

But we believe the church has and should use its power to keep itself true to its profession of faith. It cannot force a man to live up to his former profession, and there would be no virtue in so doing. But if a man changes his belief and is no longer willing to do as he promised and hear the church, that gives the church the right to say that he is not one of the body any longer. A man who does not believe as the body of members does, is really not one of them, and should not be held as such. And more: such a one should not be permitted to remain in the body and mislead others. We cannot keep a man from believing what he chooses—he may be a socialist or an anarchist—but we can and should keep him from teaching pernicious doctrines in our

homes and to our children. And we hold that to be pernicious which is contrary to the Word of God; a Christian can hardly hold any other opinion in regard to it.

Men's laws change; God's laws do not. A soul now must be saved, if saved at all, in the same way that souls were saved in the early ages of the Christian church. The Lord does not require less of us in these days than he did of the believers in the long ago. Sin sin 'sin, and for it there is but one remedy. We may think there is some other way than the one given us, but there isn't. The Master made that quite plain when he said that he is the way, the truth, and that those who seek to enter in some other way than by the door are thieves and robbers. He is the door into the sheepfold, and there is no other. If we do not enter through him we must remain outside.

As we see it, the great mistake made by the church in recent years was that she did not at once stop those of her preachers who began to teach contrary to the Word. A little leaven has leavened much of the church, and if allowed to continue will at last leaven the whole body; for those who will not be leavened by the false

teaching will soon pass over. Perhaps it is too late now to remedy the evil in the old way, for the wrong teaching has continued too long to be rooted out without destroying much of the grain. But it seems to us that to get rid of the false is well worth any effort we can make.

We would not force these men who have caused the present condition to profess to believe as their fathers did: that we could not do. But we would tell them to seek some other body, one which does not hold the teaching of Christ as we have so long held it. Their place is not with the old church, for they are not of it. It is a sad thing to see the truth of the fathers trodden under foot by the sons, and then the false set up for the church in its stead. We have very little protection against the wolf when it is in the fold: its place is on the outside, for so long as it does not come in contact with the sheep it can not harm them. Is it impossible to improve our condition?

Government is supposed to take action against those who try to destroy it; should the church be less careful than the world to preserve its faith, its ideals? Have we done all we can to keep the body faithful to the Lord? If we have not,

it is time for us to get busy, for the time is short.

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## THE PROVINCE OF PLAY

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D. D. Thomas

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In 1 Cor. 13:11, Paul tells what things were wrought by his becoming a man. It is plain that one should not always remain a child, neither in traits of character nor in stature. The growth that one can not stop nor augment, comes on us without our will, and gives us both power and capacity. There is something within us that longs for manhood, and when we attain it, it normally sobers our thoughts and changes our actions. We have a responsibility to assume, a province to enlarge a power to improve. In a child is the lack of power to think, but very soon it comes as the sprout from the seed. It can be trained to think wrongly as easily as it can be taught to think rightly. And, indeed, it will go to the wrong thing unless it is guided to the right. One of the excellencies of Abraham was that he might "command his children in his household after him, that they may keep the way of Jehovah to do righteousness and judgment." (Gen. 18:19) It was the duty of the Chris-

tian fathers to bring up, or "nurture them in the chastening and admonition of the Lord". (Eph. 6:4)

Many of the ways of life are given to the child through play. The nursery of life comes to the child with the doll and the little cradle. It learns to talk as the mother, and in play takes upon itself the care of the mother. It has the little cart that the doll may ride. The doll is put to sleep and awakened for its food. It is prepared for a trip out and its wraps are donned. It is cared for when it is sick and given medicine that it may get well, and many other imaginary things are done to build up hope and efficiency.

The child buys toy guns to go hunting and pretends to do so. His ax is in his hands and he hacks up things in general. He flies his kite and throws his ball. He goes hunting and fishing with his father, seeing, imitating, and rehearsing along the way. Sometimes when evening comes his tired limbs are equally ready for rest, for he has taken many more steps than his father has. During the day he rests himself by riding sticks for horses, or goes through the motion of driving them seated on the top of a log. He shouts greetings, calling the names

of familiar friends. To him it all seems real, yet it is only play.

He approaches manhood with high ideals as to what it is. The longest years of his life are now, and he wonders why they do not go faster. He dreams and dreams great dreams as large as his imagination can comprehend. If he has been properly nurtured his father is his ideal, and there is nobody as good as his mother. A little child aspiring to his ideal said that he was going to be a "carpentah and a pweacher" for his father was that. Children can be moulded into something good with such ideals. What a sad thing it is when a child has only a stick for an ideal.

In some things there is no danger of becoming a man too soon. We like to see manly boys rather than boyish men. A boy that can not resist the temptation to smoke or chew, to curse or swear, to lie or steal, to talk vulgar or disrespectfully to his home folks or others, is neither manly nor wise. It does not seem to be boyish. One does not know what to call it. The traits of honoring parents, of being courteous and gentle, of loving the brotherhood of saints, of entreating elderly people, as fathers and mothers, are



traits that will make a man of a boy before he has completed his stature. His associates will honor him and wise men will look down upon him with favor.

In these growing days he is given much to play for development. While he is not yet an expert in labor he does pleasurable things to develop in proficiency that he may labor. He can not ride horses but he plays at it, so that aspiring after it he may be able. He drives nails wherever he can and whenever he can, so that he can make boxes, and build fences and erect houses. He has been looking up at the flying kite, and the birds over his head, and the clouds, until his aspiration has developed an aeroplane that flies great distances and carries loads of freight. See! The boy has come up through play to greater things, if only the aspiration has not been cut short by bad leadership.

A child is the one for a child to play with, but not the one to lead. He must have an instructor to call him higher and to point him upward. He will not get very high if the children lead. They should be led by years of thought and volumes of experience. The worst cry that is raised against the child is the cry of

“old fogysm”. Not because there is not some truth in it, but because it strikes the child at a vulnerable point. And the worst crime that one can perpetrate against the child is to keep him from his province.

I wonder if there is not too much play in the schools of our church. The children arriving at the threshold of adulthood are kept in the province of play. They think more of games, of pageants, of outings than they do of the real labor that is before them. They come in our homes and churches playing rather than praying. Their life is made up of a round of entertainment rather than service, consecration, sacrifice. If one wants a consecrated man or woman let that consecration be developed in the plastic life when the mind and heart and body are growing. The children are sent to school that they may become useful, and may it not be as it was with the children of Israel that they “sat down to eat and to drink, and rose up to play”.

Paul says, “when I became a man I put away childish things”. One of the things that was childish was play. It belongs to the province of childhood. It does not produce food and clothing. Many of

the things that are thought of as culture are mere play, a wast of time and folly. Beautiful pictures do not build up the soul; they entertain the flesh. If there be any instruction in righteousness, one can think on that and be profited. The play of childhood is to bridge the aspiration to manhood. When manhood is attained the part of play is completed, and its usefulness is gone. A playing man is a monstrosity. Now, do not strick back too quick; think of that a little. He is a creature for work, an aspiration to another adulthood. An adulthood that he lost by sin, and now has to bear the burden of labor to attain.

There is a beautiful myth told of the birds. When they were first created their wings were placed upon them as burdens. They could not soar but they could sing, and with patience they bore them untill they grew fast and they could use them. They could soar as well as sing. May this not be a lesson to us? He who refuses to labor shall never attain unto that adulthood. For it is only reached by the holy service of sacrifice.

The baseball syndicates are not laboring organizations. They produce nothing. They

are parasites upon that which does produce. They take the food out of the children's mouths, and keep the clothing from the back of the naked. They are enemies to the power that produces and rebel against that which makes stable society. Their slogan is pleasure and their banner is entertainment. Their glory is but for a day and for this world.

In Ex. 32:6, we have an unusual reading, and one should well consider what it teaches. "And they rose up early on the morrow, and offered burnt offerings and brought peace offerings; and the people sat down to eat and to drink and rose up to play." Matthew Henry says of this scripture: "They sat down to eat and to drink of the remainder of what was sacrificed, and rose up to play; to play the fool, to play the wanton. Like God, like worship. They would not have made a calf their god if they had not first made their belly their god; but when their god was a jest, no marvel that their service was sport, being vain in their imagination they became vain in their worship, so great was their vanity."

## IS CONSCIENCE A SAFE GUIDE?

Aaron O. Stauffer

That raises the primary question—What is conscience?

1. Conscience convicts of sin. (Gen. 3:10; 4:13; 42:21; I Sam. 24:5; Prov. 20:27; Matt. 27:3; Lu. 9:7; John 8:9.)

2. Conscience is purified by faith. (I Tim. 1:19; 3:9; II Tim. 1:3.)

3. Conscience is purified by the blood of Christ. (Heb. 9:14; 10:2, 22.)

4. Conscience of others to be respected. (Rom. 14:21; I Cor. 8:10, 12.)

5. An ignorant conscience. (Acts 25:9; Rom. 10:2.)

6. Conscience bears witness. (Rom. 2:15; 9:1.)

7. A good and pure conscience. (Acts 24:16; I Tim. 1:5, 19; Heb. 13:18; I Peter 3:16.)

8. An evil or defiled conscience. (I Tim. 3:2; Tit. 1:16; I Cor. 8:7.)

Therefore conscience must be our spiritual connection with God. When Adam and Eve broke off and ate of the tree of knowledge of good and evil, their eyes were opened or conscience awoke.

In their first state they were pure and innocent, but when they had eaten they were guilt

ty and had the knowledge to choose between good and evil, "and the Lord God said, behold the man is become as one of us to know good and evil." (Gen. 3:22) Could a person be saved by simply following his conscience and living upright to its dictates? Many people take Paul of Tarsus as an example that we could not. But to me it seems that he is our best example that we could. That although he lived against God's will in all good conscience, yet he of all writers has the most to say of the great necessity of living in full respect to our own and even to others' consciences. It seems that through that obedience to his conscience, came the enlightenment when he was struck down by Jesus on his way to Damascus.

Conscience, therefore, is no safe guide to lead others, but a person living up to his conscience would nevertheless be saved, Paul proving it in his epistle to the Romans (2:14, 15, 26, 27; 4:15), that where no law is, there is no transgression. Let us take an example of a person taught that going to the movies is wrong. The first night he goes he does not set very easy, the next time he does not have so much trouble until finally it all wears away. His conscience is



simply stifled or defiled on that point. So we might take anything, like the poet says: Habit is a cable; we weave a thread of it every day and at last we cannot break it.

Many of our faults are acquired unthinkingly, but many also we simply stifle the still, small voice calling withing us. There is only one way our defiled consciences can be purified, and that is through faith in the atoning blood of Christ. Now faith comes through hearing or reading, it being through knowledge of the word of God. But the apostle Paul also warns us that we can have a conscience about something that is not wrong in itself, but all the same, that person must live upright to the dictates of his own conscience, "for that which is not of faith is sin." Therefore, we are to respect his conscience, lest we "destroy him with thy meat for whom Christ died." (Rom. 14:15).

Paul says, "I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth anything to be unclean to him it is unclean."

Brethren, we are called to liberty, but let us not use that liberty as an occasion to the flesh. The Jews were forbidden to do certain things in

dress and their daily walk in life, but we are called to exercise liberty in all things. Paul expressing himself in this wise: "All things are lawful, but not all things expedient; all things are lawful, but all things edify not." A person that is truly in liberty is not bound by sin, using all things right. To be a true servant of Jesus Christ we must respect the weak brethren's conscience, lest we come to sin against Christ. Therefore, let us well observe the 14th chapter of Romans.

### NOTICE.

A Board of Evangelization and Organization was elected by the Goshen Conference. This Board is to help arrange for meetings, and organize churches. It is mission work. We are willing to help all we can. We have opened an account for this work, all funds for this special work are to be sent to L. I. Moss, Fayette, Ohio. Any members east of the Ohio and Mississippi rivers who know of an opening where they need help of this kind write W. E. Cocklin, 27 E. Coover St., Mechanicsburg, Pa. All west of this line to the Missouri and Mississippi, write L. I. Moss, Fayette, Ohio. All west of this line write S. P. Van Dyke, 603 N. Grant St.,

Newburg, Oregon. We are glad to tell you the calls are already coming, so you who can send your offering at once. Now is the time to work. We may need to sacrifice.

L. I. Moss, Treasurer.

## THE LABORER'S HIRE

J. H. Crofford

Vocation and hire are very interesting things to the human family in general, for upon them depends its existence. We are not all fitted for the same position; some are naturally inclined to do physical labor, some clerical work, and not a few prefer some profession, teacher, lawyer or doctor, or minister since it has been classed among the professions. There is still an other class: the politician or the office holder.

The laborer seeks the job most to his likes and that pays the best wages. The clerk aims for the position paying the largest salary, and offering the most advantages. Professional men look for locations with the largest prospective clientele financially situated to pay for professional services. Or he may specialize on some particular part of his profession in order to command larger fees for his services. The

preacher by profession, is looking for the congregation that pays the largest salary. The politician seeks an office, spending more to get it than the salary amounts to.

The laborer, clerk and teacher sell their services for what they are worth to their employers. The lawyer and doctor having made special preparation for their chosen professions, know that professional services cannot be rendered except by those trained for the work, set their own prices for their services. The young man who makes a survey of the professions, even in some cases before he is a church member, and chooses the ministry as an easy way to earn a livelihood, and spends his money on a theological course, and then claims the church owes it to him to employ him on a salary to preach, is making a profession of the ministry and commercializing the Word of God. He forgets the commission, and is virtually saying: "I have finished my education, I owe nothing to God. I need do nothing more for my salvation; my passport to heaven is sealed; I bought it with my own money at college; my choice of the ministry was as a profession of an easy means of earning a livelihood; I can not tell to others the plan of



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salvation without being paid for it; 'provide no silver nor script for your journey' does not mean me; I am not God chosen to serve him, but have chosen my profession to serve the people."

The politician uses his official position to make believe, what he can do and reaps an income larger than his salary. But if you have no need for the influence (?) of his position, and do not engage him specially, his pay is his salary. The nominal church may have politicians.

Such are some of the ways and means of getting on in this world, the reward for which—money.

But life has another side to

it, besides laboring for an existence. When we enter upon the service of God there is an eternal reward set before us for our spiritual labors, which is not a secondary matter. If we enter this service sincerely and faithfully, we will need not entertain any fears for our physical needs being supplied: "Seek first the kingdom of God and his righteousness and all these things shall be added unto you." Solomon says: "I have never seen the righteous forsaken nor his seed begging bread." The child of God will strive first above all things, to serve him, knowing his reward is eternal life. The prize is not at the beginning but at the end of the race.

The capacities in which we may serve him, like the positions in the world, are many; suited to our abilities and talents. There are diversities of gifts, and, we should work in the channels to which we are adapted. What for, for money? No. For the love of God, in appreciation of what he has done for us, in anticipation of the prize set before us.

Your talent may fit you for a laborer in His kingdom, to do the physical work. Improve it, labor for his glory. It may be for clerical work, spreading the glad tidings by writing. It may be for a teacher, to teach the plan of salvation at all op-



portunities. It may be for a lawyer to expound the Word. It may be for a minister to preach the acceptable will of God. His kingdom knows no politicians. The reward is promised to all, "according to the deeds done in the body."

Next we have to deal with the specialists: the ones who improved their talents; they look out their location where they can do the most work. They have not purchased their knowledge of God's word, and the power of the Holy Spirit, in a college. It cannot be bought with money, so Simon, ambitious for the power, was informed. Get away from the idea that a college education gives a man the gift of the Spirit and a revelation of God's word. Neither can it fit him as shepherd of the flock. The improving of the talents and adding to the pounds comes through prayer, consecration and the guidance of the Holy Spirit, and to such a person a literary education becomes an auxiliary to his work. The record shows a special reward was given to the specialists, those who added to their talents and pounds.

He who takes up Kingdom work for earthly gain, is commercializing it and doing it for his personal benefit. He never need expect any other

reward for his work. But, says a preacher: "I cannot afford to preach for nothing." What are you preaching for? To serve the people, or discharge four obligation to God, who has called you to the office, to add talents to talents and pounds to pounds, with a specialists eternal reward in reservation?

If one church worker is entitled to dollars and cents, every one is, regardless of the kind of work he does, and the whole sum and substance is, it is a commercialized business, and no God service to it. God's children will not refuse to labor, except for money. The eternal reward is sure.

—Martinsburg, Pa.

Dear Bro. Kesler:

We, of the Goshen, Ind., congregation can say that the Lord has blessed and prospered the work here. The membership of the congregation, while not large is just double the number that signed with the Dunkards the evening of organization a little over four months ago. The attendance at Sunday School and preaching services is usually twice the enrolled membership, and we are looking for some of those who attend regular to sign up soon.

Sincerely yours,

Glenn Cripe.

## YE ARE THE LIGHT OF THE WORLD

(Matt 5:14)

R. R. Shroyer

When the good man is spoken of in the scriptures the highest, the most valuable objects are used to symbolize him. He is spoken of as a palm tree, as a cedar of Lebanon, but when Jesus set forth his opinion of his disciples to all ages, he uses no mean figures, but the very highest. In the scriptures or rather our subject text speaks of them as the light of the world.

What does the statement suggest? 1st It is full of suggestions as to the character of their life.

It is Christ like. We are not to think the light of a Christian is underived, that it is in him independent of any source outside, as the light of our sun is independent of the light of other suns. **The Christian's light is not his own.** It is derived from Jesus who is **the great source of all Spiritual light among men.** The disciple of Jesus should be looked upon as a reflector of the light that Jesus shines in him. Then the light of the disciple is the same as the light of the Master. **The real Christian is then a reflection**

of the character of Christ. His life harmonizes with the life of the Lord. This is living on a high plane. It is living a high life. So many so-called Christians today are accepting a low standard of Christian conduct, loosing sight of the real nature of the Christian life and its high character. It should ever be borne in mind that the true disciple of Jesus is in character like his Lord. Paul said for me to live in Christ.

Light is self evidencing. **Where light exists it shows itself.** God said let there be light and its existence was at once evidence by shining.

It is just so with Christian light. It shines wherever it goes. It is not a secret something whose existence is whispered but not seen, where it does not shine **it does not exist.** The Christian life is public as well as private. It shine in the home. In the sanctuary. It shines in the social walks, and in the pursuits of business. It shines everywhere the the Christian goes. It requires no effort for light to shine. It shines on mountains and seas. It enters the home of the pauper as well as in the palace of the king. So it is with the Christian. His light requires no effort to shine. It is not hard to live out the life of



**Christ, if it is within.**

Light is pure—because this is the character of light that it is used to symbolize the highest beings and truths.

God himself is light. God's word is light.

Light is the thing in our world which retains its glorious nature, notwithstanding that it comes into contact with the vile and impure. Fire and water and wind do not escape contamination. Water may come rippling with celestial purity down the mountain side, but it cannot touch the unclean without partaking of its nature. It may wash the foul garment clean, but it retains for a time the foulness. The wind may carry with it the poison of the plague. Fire may evaporate impurities that may cause death wherever such vapors come, but light cannot be contaminated. As pure as when in the morning it gilds the mountain peaks, those towers of the world, is it at the time of the sun's setting though it has in the meantime visited dens of vice, scenes of pollution, the gutter and the cess pool—yet it carries no disease on its wings. It keeps itself clean of all contagion. So the light of the Christian is pure.

It is Christ like and cannot be contaminated. Jesus was

spotless, and the true Christian is undefiled by his environment. His character is not a mixture of worldliness and Godliness.

Light is democratic. Light is no respecter of persons. It has as much regard for one man as for another. He will give as much of his light to the poor man, as to the rich. He will hasten with his cheering beams to the sick in the dug out as to the royal patient who sighs for his appearance. This is also true of the Christian. He is no respecter of persons. The Christian manifests the Spirit of his Lord, and he was the friend of all men. The Christian like his Lord cares for his fellow men. He will do good to a man because he is a man.

Light is independent.

Nothing can conspire among the worlds of space to put out the light of the sun. It matters not what may be the state of our atmosphere, or what conditions of nations whether in peace or war or what the phenomena of the sky, or earth, the sun cannot be affected. It shines serenely on. This is true of the Christian light. It is independent. It matters not what men may say or do against it, they cannot put it out. They cannot extinguish it in the soul. They burned the Chris-



tians at the stake, and tortured the followers of Jesus but their light shone on. The followers of Jesus therefore are of great importance to the world. It is not said that Christians are lights in the world but, the light of the world.

Christians form the Spiritual sun on earth, each having his own part in the shining. Jesus puts his disciples in a most conspicuous place in relation to earth's peoples. There have been many lights among men. Intellectual lights, social lights, religious lights, but Jesus because of their importance to the race puts his true followers above them all. He says of them, they are the light of the world.

They dispel darkness.

There is the darkness of ignorance regarding God and man's relation to him. There is much darkness as to how men should live. There is wide spread ignorance as to life's true aim.

The Christian's light dispels this darkness. Christians tell men about God and their relation to him through sin. They declare to them the way to Salvation. They tell men that life is for noble purpose, not to get fame, but to become Christians.

Light is attractive. Light at-

tracts. How eagerly do men and women watch for its coming in the regions where winter is long, and what delight when the sun begins to appear. So also is attractive the Christian life, men love to behold it. Its influence on men in early days was one of the facts that caused religion to spread so rapidly. Men do admire goodness. There is nothing so lovely as a truly Christian life. Surely the real Christians are of great importance in the world. Their testimony, their teaching and their Godly conduct is of great value.

The world is in need of their light. Christ expects his disciples to shine in their homes, in their business walks, in the slums and the dwelling of the civilized. Christ is depending on the light of Christian teaching, testimony and living to lead men to see their need of salvation of their souls. So may all who claim to be the people of God let their light shine.

—Greentown, Ohio

Vienna, Va.,  
April 11, 1927.

Sunday, April 10, was a date long to be remembered in the history of the Dunkard Brethren Church, in Virginia. That day the Vienna Dunkard Brethren Church was organized. A number of brethren

from the Mechanicsburg congregation in Pennsylvania were with us to assist us in our work. Elder Jacob Miller, in charge of the congregation at Mechanicsburg presided. The organization was effected in the morning. Bro. Robert Cocklin, who came with Bro. Miller, conducted the devotional exercises. Bro. Ray Shank, another visitor from the same congregation acted as clerk for the day. Bro. Miller called the meeting to order and after a statement of the intents and purposes of the meeting by Eld. Lewis B. Flohr, one of the local brethren, proceeded to carry out the business of organization. It was decided to elect both Eld. Lewis B. Flohr and Eld. J. F. Britton to have charge of the congregation jointly. The writer was elected clerk and correspondent and Bro. L. W. Showalter was elected treasurer. The officials separately put their offices at the disposal of the congregation and after consideration of each official's case in his absence, they were all accepted with their offices.

The official board consists of two Elders, one minister and two deacons.

Upon opportunity being given two additional names were placed on the declaratoins. It was decided that the local of-

ficial body should constitute a nominating body for Sunday School officers. The following were nominated and approved by the congregation. The writer, superintendent; Bro. L. W. Showalter, assistant; Sister Hilda Strayer, as secretary-treasurer. The choice of a corps of teachers by the superintendent is to be subject to the approval of the official body. Lunch was served after the closing exercises to about forty people.

In the afternoon, Sunday School was followed by preaching. The sermon of the day was by Bro. Cocklin, and was spiritual, enthusiastic, enlightening and impressive. Bro. Cocklin is a young man on fire for God with most of his possibilities still before him.

We were very glad to welcome the many who came to be with us. Six came over one hundred miles from Mechanicsburg, five came from Beuna Vista, Virginia, a distance of over two hundred miles and the local members turned out in full. We are not discouraged tho our members are few. There is considerable interest in this endeavor manifested locally, as well as in other sections. The interest is growing. Still quite a number are undecided as to the course they should follow. These need



the prayers of the faithful. Many calls for information and laborers are coming from within this state and the ministers here anticipate a very urgent demand upon their time and energies. We need the effectual fervent prayers of the righteous brethren and sisters to strengthen us for our work. Visitors to our services and homes are welcome at any time. Sunday School convenes at 10 a. m. followed by preaching at 11 a. m. Come and enjoy spiritual communion with us, we can do each other good.

Ord L. Strayer,  
Clerk.

### A COMPARISON

J. William Miller

I have been reading and studying for several years upon the Christianity of today as compared with fifty and more years ago.

In my search for information I found an article in "Gospel Visitor" written in 1857 which seemed to be worthy of repeating. I often turn to the "Gospel Visitor" of the Fifties, believing that people of seventy years ago—nearer the source of our faith—were more like—in faith and practice—as taught by the Bible, than we are today.

The brother, in his article,

says there are but two churches—the True and the False church.

I shall give his eight reasons by calling one the True, the other the False, evidences of the Church of Christ.

**True.** The Gospel preached in the Spirit's power and purity, without mingling the commandments of men.

**False.** The gospel is preached for self interest, in order to make merchandise of the souls of men. A part of the gospel is withheld, and ther parts adulterated by being mixed with the commandments of men, or the traditions of elders; and this is done to please men in their carnal state.

**True.** The ordinances as exemplified and established by Jesus Christ the great head of the church, are observed and practiced in their proper time and order, without adding thereto, or diminishing therefrom.

**False.** Some of the commandments and ordinances of Christ are changed, to suit worldly minded men and others which appear too humiliating for a proud and self-willed person to receive, are rejected, and cried down as non-essentials, especially by the preachers.

**True.** Humility, meekness, and lowliness of heart, with all other graces, display them-



selves among the members, also hospitality, charity, self-denial and fervent prayer.

**False.** Pride and arrogance, selfishness and stubbornness, together with a domineering spirit. These are an abomination in the sight of God.

**True.** A universal deadness to the world prevails; worldly maxims do not govern; the sinful fashions of the world, as putting on costly apparel, plaiting the hair, and wearing of gold, are prohibited; its members build plain and unadorned meeting houses, and frequently worship God therein, with full purpose of heart.

**False.** The society in which vain and sinful fashions, with all their abominations are tolerated, and its members are found assembled in meeting houses with high and towering steeples, embellished with superfluities outside and inside to the greatest extreme; and in which the members exercise in a form of worship, adorned with jewelry, having on veils and artificials, instead of the robe of righteousness.

**True.** All ambition, envy, hatred, revenge, self-esteem, strife, bloodshed in war, and whatever tends to ostentation are discountenanced.

**False.** The society in which wholesale murder in war is countenanced, redress sought for grievances, revenge taken

by members going to law with one another.

**True.** Theatrical amusements, dancing, frolicking are abhorred, and not so much as named with approbation.

**False.** The society which permits its members to attend theatres, gaming houses, balls, the circus, puppet shows, and to consult soothsayers, and the like abominable things without admonishing, excommunicating, and avoiding them.

**True.** The Spirit of Christ reigns, and faith is exercised; the conversation, and deportment of life of the members, comport with the word of God.

**False.** The church in which a deluding spirit reigns, and shows itself by a confidence in formal prayer, and by an exercise in cold formal worship, and where faith is professed without works, or any satisfactory evidence, and where there is a worldly conversation, and a covetous grasping for worldly gain in order to accumulate wealth; all in opposition to the word of God.

**True.** The Golden Rule. "Whatsoever ye would that men do to you, do ye even so to them," predominates; persecution, and the frowns of the world are endured with joy and patience.

**False.** The church in which selfishness, and self-interest prevail, and where the dis-

graceful rule, "every one for himself," is adopted, contrary to Paul's admonition, "look not every man on his own things, but every man also on the things of others." And where grievances and persecutions cannot be endured without revenge.

**True.** All the disobedient, after several admonitions, are excommunicated and avoided, that the church may be preserved pure from the contaminating influences of the ungodly, according to Christ's direction.

**False.** The church in which the disobedient, and unbelieving, are counted as church members, and suffered to come to the so-called Lord's table, to partake of its blessings, and thereby made to believe that they are the adopted sons of God.

The True Church of God cannot hold spiritual communion with those who are destitute of the foregoing evidences.

A minister, in a sermon I heard last night, said, "God did not say anything to Adam about faith and hope, but obedience." Note also the obedience of Noah and Abraham and Saul. In fact all through

to Revelation obedience is made more prominent than faith, while today, Christianity is built on faith almost entirely. "Hold that fast which thou hast, that no man take thy crown." "Behold to obey is better than sacrifice." Jesus says, "I do always the things that are pleasing to him."

San Antonio, Texas.

Fort Hill, Pa.,

May 10, 1927

Brother L. I. Moss stopped with us and preached two very interesting and soul cheering sermons. His sermons were like the parable of the sower. We hear many regrets that he could not stay longer among us. But we hope he will again visit us in the future. We realize the distance between us and Brother Moss.

We know there are other brethren nearer which we hope and pray will come and help us in this good work. If there are any that can see their way clear to do so please write to me and we will make arrangements.

Martha G. Folk,  
Route 1—Somerset Co.,  
Fort Hill, Pa.

**TRUST**

C. F. Rush

If we suffer, we shall also reign with him: If we deny him, he also will deny us. (II Tim. 2:12) Here we notice the Christian will suffer or endure hardship for the welfare of the kingdom of God. Then we sometimes wonder why those who are endeavoring to carry out the plan as prescribed in the gospel, are tantalized and hounded by those who in the part pretended also to be true followers, but have fallen in with the world and gladly endorse any ungodly movement in existence.

Talk about the age in which we live prompting people to do and see different than before. Take a little fame or popularity out of the question along with a chance to get something for nothing and the foundation is all gone from the theory.

Some say we must not be too radical. I suppose they mean we should tangle in with shows, movies and plays of all sorts of ungodly stuff to be Christian. God forbid. From some writings of recent past

anything is right in the eyes of some would be strong men. One so-called preacher, upon giving out the announcements, announced the dance along with the others, Then attempted to blind the people by writing continued articles on sin. Did you read it?

All those who are sincere and have read their Bibles know that such amusements don't belong to Christianity if some worldling does say so, as they have already denied the Lord.

Dear brother and sister, don't be misled that way as the devil is going about as a roaring lion seeking whom he may devour, (John 14:15), "If ye love me, keep my commandments, says Jesus."

—Archbold, Ohio.

**LAYING UP TREASURES**

Elmie Beck

While living on this earth most of us strive to lay up treasures in some form. The worldly people want to hoard treasures in a way that will gratify their sinful desires to the greatest extent. It is the Christian laying up treasures



we want to speak of mostly.

Christ says in aMtt. 6:19-21, "that we should not lay up treasures on the earth, where moth and rust corrupt and thieves steal." Treasures stored in heaven are a direct contrast to this, and safe from all corruption and theft. In the verses following Christ urges us to become not so much attached to earthly things, "such as food and raiment." To elucidate the lesson Christ uses the example of fowls of the air and lillies of the field, which neither work nor spin, yet by the infinite mercy of God are sustained. He, then appeals to our reason by asking if God protected these things if he would not care for us. The thought expressed here is that we should not divert all our time and substance to carnal things. God will care for these, but we should possess the "seek ye first" motive.

Christ does not condemn, work and thought for the necessities of life, but he does condemn a man hoarding and acquiring treasures on the earth.

Paul tells Timothy (I Tim. 6:17) to charge them that are

rich, that they "be not high minded nor trust in uncertain riches," but in God. He knew that there was and still is a tendency for them to become elevated and trust in their own ingenuity and to gain more and more of the perishable elements of this earth, and less of the incirruptible riches of heaven. Paul says in I Tim. 7:10, "that we brought nothing into this world" and it is certain we can take nothing out. And "having food and raiment let us therewith be content." He in the following verses informs us the rich in this world's goods are subject to more temptation, lusts and wiles of satan, and that in coveting after money the root of all evil, some have erred from the faith, and pierced themselves through with many sorrows. Let us therefore lay aside every weight and the sin which doeth so easily beset us, and seek more earnestly to gain the inheritance uncorruptible, undefiled, reserved in heaven for the faithful.

—Wauseon, Ohio.

## OBITUARY

Minnie Beulah Kesler Beachel was born in Franklin Co., Va., March 16, 1892. She departed this life May 16, 1927 aged 35 years 2 months.

She leaves to mourn their loss a husband, W. H. Beachel of Oberlin, Kans., three children, Emerson B., Lamamay, Arden J., a father Eld B. E. Kesler of Poplar Bluff, Mo., three sisters, Mrs. Nora E. Moss of Matthews, Mo., Mrs. Lillie Pearl Moss of Clovis, New Mexico., Mrs. Roxie O. Roehm of Tell City, Ind., and two brothers, Fred E. Kesler of Tucumcari, New Mexico, Maury F. Kesler of Poplar Bluff, Mo., and a half brother, B. E. Kesler, Jr., of Poplar Bluff, Mo.

Her mother, Mrs. Mattie L. Kesler and an infant daughter Hellen Beachel preceded her to the spirit world.

Funeral services conducted by Eld. L. A. Whitacre of the Church of the Brethren assisted by Rev. O. G. Brown of the M. E. Church in the M. E. Church at Norcatur, Kans. Interment in the Norcatur cemetery.

Dunkard Brethren of Oklahoma met in council at carpenter church April 2, Elder J. A. Root in charge.

On March 5 two auto loads of our members motored to Cheyenne where we enjoyed a very spiritual Love Feast, thirteen communed. The large crowd who had never attended the kind of meeting before could not be seated.

On April 2 after noon, the writer, accompanied by Elder A. Leedy drove to Cheyenne, and held three meetings. The interest is good at that place. They need a minister living there who could preach every Sunday. Any preacher wishing to change location should consider this needy field.

It has been very dry, heavy rain today, first for some time. Wheat looks good.

T. C. Root,  
Cor. Sec'y.,  
R. R. 6,  
Elk City, Okla.

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We take this means of replying to the score or more letters of solicitude and inquiry concerning our safety from the ravages of the recent

storm, that tore up our city.

We are unavoidably late with this issue of the Monitor and regret it as deeply as any of our readers.

Adjustments are being made, and normal conditions are gradually returning. We are truly glad for the patience and forbearance of our readers, and the kindly spirit in which each one writes. May the benediction of our Father be upon all those anxious souls, and may the time soon be when we can come to you on time again.

The Minutes of the Goshen Conference will appear in July 1, Monitor. Agents take notice, all old subscribers and many new ones will want to read them. Get busy and take their subscriptions, so they do not miss this issue.

**THE MAJESTY OF  
JEHOVAH**  
(Psalm 93)

Jehovah reigneth; he is clothed with majesty;

Jehovah is clothed with

strength; he hath girded himself therewith:

The world also is established, that it cannot be moved.

Thy throne is established of old:

Thou art from everlasting.

The floods have lifted up, O Jehovah,

The floods have lifted up their voice;

The floods lift up their waves.

Above the voices of many waters,

The mighty breakers of the sea,

Jehovah on high is mighty.

Thy testimonies are very sure:

Holiness becometh thy house,

O Jehovah, for evermore.

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# BIBLE MONITOR

VOL. V.

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NO. 12.

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"For the faith once for all delivered to the saints"

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OUR MOTTO—Spiritual in life and Scriptural in practice.

OUR WATCH WORD—Go into all the world and preach the gospel.

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OUR AIM—Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

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Recently there came to our desk a copy of a letter from which we quote as follows: "You ask concerning the advisability of going with the so-called Dunkard Brethren. In my mind the movement is not a very wise one. Those who are going from the mother church, might have done more good by remaining, and trying to do what they could to get the church to take a former stand against the many departures that are being made.

"I am as much opposed to these departures as any one and speak out against them whenever I have an occasion to do so.

"My mind is to stay with the mother church and to work, write, and preach as I have been doing for the last fifty years and more.

"The Dunkard Brethren have no strong leaders and that makes the movement not only weak, but very weak.

"To build up and put life into a reform movement takes ability, and money as well as strong leadership, and so far as I can see the Kesler movement is short all along these lines."

We note first, a frank admission that the church is making "many departures." Second that it is our brother's "mind to stay with the mother church that is making 'many departures,'" with no

definite effort being made "to take a former stand against them."

In the third place we worked eight or more years in the church to get the church "to take a former stand against these "many departures", but to no avail. And when our paper was before Conference trying to get the church to take this stand, our brother sat by without saying a word, by tongue or pen, in its defense. And by doing nothing to help, his influence was against the effort. And yet, all who know him would readily agree that a word from him in its defense would have added great strength to the paper. And still many wonder why he did not avail himself of the opportunity to speak out in defense of the effort.

Fourthly, our brother has had many "occasions to speak out against" a hireling ministry, stage performances in the church, sisters wearing hats, bobbing the hair, short and sleeveless dresses, neckties and

jewelry, elders shaving the beard, musical instruments in worship, lodge men in the church, etc., all of which are departures, but when did he do it? Who can tell?

Fifthly, we are inclined to think that only a casual comparison would show quite a contrast between our brother's recent writing and preaching with that of twenty to fifty years ago.

It would savor very much of pedantry to deny the charge that our "leadership is weak," and so we gracefully accept the stigma and submit the case to Him who is our leader and who judges not from "outward appearance," but from the intent and motive of the heart.

Again as to "ability, money and leadership," from man's viewpoint, "outward appearance," we would not dare to boast, but with our Leader, and access to the treasures of earth which He promises to "add", and with the assurance, "I can do all things thru Christ which strengtheneth me," we shall meekly go on about our "Father's business," notwithstanding our brother's insinuations of "shortages along these lines."

As to the movement being "unwise", we are willing our brother shall have his opinion

about it, for it is only man's opinion after all, while we go on "striving together for the faith of the gospel" and the purity of the church.

With all due respect to what our brother may be doing, every one knows conditions steadily grow worse and no definite effort is being made to effect a remedy.

To remain in the mother church with this condition existing, reminds one of clinging to a sinking ship and refusing safety when life boats are at hand.

There is another feature connected with this matter that deserves very prayerful consideration. It is this; to what extent is one responsible who holds on to an institution that fosters many admitted "departures" from former usages, when these "departures" admittedly, are corrupting in their influence, and destructive to true vital piety in their tendencies?

There is such a thing as being "partaker of other men's sins" in such case, especially when all reasonable efforts have failed to restore normalcy in the body. Just how long one can hold on and not cross the danger line is a matter of no small moment.

A time comes in such case that God would say "come out of her my people that ye be

not partakers of her evil deeds." Sad it is to hold on to the old church until she is swallowed up by the tide of worldliness and not even a remnant left to preserve the identity of the church our fathers and we, some of us, labored so hard and sacrificed so much to establish and build up in the world!

There is still another important matter that should be considered in this connection, and that is: it takes money to run any institution that is worth running, but often more to run one of much less worth. We have one of the many worth running and means are needed just now to set it in full operation. We need a printing plant, we need mission money, we need tracts, Sunday School literature, etc., all of which will be supplied when the means are in hand to obtain them; for we think it wiser to wait for the means than to have to set up the pitiful wail of "deficit". Deficits do not appeal to some folks very strongly, especially those who are supposed to furnish the means to wipe them out:

J. L. Johnson, 463 W. Patriot St., Somerset, Pa., is Treasurer of the Board of Trustees and also of the Board of Publication. Just send bequests and donations to him

and he will see that it is properly placed and accounted for.

### HISTORY REPEATS ITSELF

We have often thought it strange that the priests have nearly always been the ones to persecute those who sought for a purer and better life. Even in the times of the Old Testament they opposed if another differed from them in teaching and life. Also the kings over God's people sometimes persecuted the prophets because they were brave enough and true enough to God to tell the truth to those in authority. Micaiah was one of the former, and Hanani one of the latter class to be persecuted in the olden times.

Our New Testament tells us that the worst enemies our Savior had were the priests, who finally succeeded in having him put to death. Who can read the story without wondering why the religious leaders of the chosen race knew so little about their God, and so utterly failed to fall in line with his plans?

The same condition prevailed at the time of the Reformation. The bitterest enemies of those who stood up for the Gospel, as opposed to the practices of the church of Rome, were the popes, the bishops, the priests. And how many of



these men who were brave enough to stand up for the truth as they saw it in their Bibles paid with their lives for their faithfulness!

Similar conditions are to be met with even in these days. The one who dares to come out and take a stand against the evil tendencies which he sees in the church with which he has been united, in most instances will find the leaders in that church taking a stand against him and persecuting him; and this they do even though some of them are honest enough to say that the church is not as true to New Testament teaching as it once was. They lament that the change has come, and yet they have not the courage to break the old ties and bravely strive for what they believe is the better way. In many cases it would mean a breaking of dear ties, even of family ties, to come out for the truth as they see it, and they are not quite strong enough for that.

What can we do, what should we do under such circumstances? It matters not who are on the other side, if we are convinced that we can get closer to our Lord by coming out from among our old associates and being separate from them. Christ comes first, must ever come first, if we are

not to be of those who are separated from him. The tie that binds us to Jesus is stronger than any other tie; it must be so, or we are not his disciples. Unless he is first in our affections, we are none of his; and if we are not his, our life has been a failure, no matter how much we have gained or how high we may have stood in the opinion of men. It is not their applause that will admit us into the heavenly kingdom, and it is not their censure that will keep us out.

We cannot fellowship what we believe is not right; we cannot say we believe in what to us appears wrong; and having taken our stand we cannot retract. We find many noble examples in the history of the churches. What they did should make us strong enough to follow what we are convinced is right. Christ's example and teaching should be enough; but if it is not, these who were men ever as we are, should help us to stand firm in the face of any and all opposition. Is it impossible for us to have the courage of Huss or of Luther? The former paid with his life for his belief; and when it seemed that the latter would have to pay the same penalty unless he recanted, he said: 'Here I stand; I can do no other; may God help me.

Amen." On the one side were the ruler of the church, and the emperor of many countries, and on the other a poor monk. And yet the monk conquered, the Reformation gave right to worship God according to his Word and their own conscience.

No matter what the penalty, when things have become so bad that they cannot be remedied, some one, some few, must have the courage of their convictions, if the truth of God is to have a chance to rule the hearts and lives of men. The hope of the world lies in the bravery, the faithfulness, the unswerving fidelity of God's servants. The price is not the important thing: we must be true to our convictions, to the guidance of the Holy Spirit, if we would save our souls. For with the loss of our souls we have lost everything that is worth having or striving for; and if we reject the sacrifice made by Christ for us, there is no other sacrifice that can be made to redeem our souls. Obeying our Lord, we need have no fear as to what men may do unto us: they have power only over the body.

The false and the true can not stand together, which is the reason why the false puts up such a hard fight against the true. If we are on God's

side we shall come off more than conquerors through him who loved us and gave himself for us, that we through him might have eternal life.

### DEDICATION

On May 1st, we, the Dunkard Brethren of Mechanicsburg, Pa., dedicated our new church for God's services. The building is a brick structure, 55 feet long and forty-seven feet wide and seats approximately four hundred people. It contains in addition to the main auditorium, five Sunday School rooms and a basement well equipped. A Building Committee of five Brethren had charge of the work.

Three services were held during the day. The Sunday School of the forenoon was followed by preaching services. We were pleased to have Elder L. B. Flohr, of Vienna, Va., deliver the message. He spoke from Isa. 21:11, to an audience that had already filled the house.

In the afternoon's hour the Dedicatory services were held. Elder L. I. Moss of Fayette, Ohio, who had charge of this service, spoke forcibly from 2 Chron. 7:16, to an audience which filled the church to capacity, and which had come from far and near.

Bro. O. L. Strayer, of Va.,

directed the singing in a most able manner. About \$1300 was contributed in a free will offering which was taken toward the expenses of the building.

The first Love Feast in the new house was observed in the evening. Elder J. F. Britton of Va., officiated. A large number of communicants participated.

Meals were served at the church and all who came from a distance were amply provided for.

At one of the recent Council Meetings the Church elected to the Ministry the following Brethren: Benjamin Lebo, J. Harry Smith and Ray S. Shank. At the same time Elder Jacob A. Miller and Robert L. Cocklin were chosen as delegates to represent us at the Goshen Conference.

In His name,

Ray S. Shank,

Secretary.

## **FAITH, HOPE AND LOVE CENTRALIZED**

T. A. Robinson

Faith is the substance or material that hope is composed of.

Faith means to confide in God and take him at his word,

and trust in his promises.

Faith particularized;

We have access to God by faith. (Rom. 5:21; We live by Faith. (Gal. 2:20 and 3:11); We stand by Faith. (Rom. 11:20); We walk by Faith. (2 Cor. 5:7); We are sanctified by Faith. (Acts 26:18); We are justified by Faith. (Rom. 5:1); We are purified by Faith. (Acts 15:9); We are the children of God by Faith. (Gal. 3:26); We overcome the world by Faith. (John 5:4); The righteousness of God is thru Faith. (Rom. 3:22); It is impossible to please God without Faith. (Heb. 11:6).

Hope simplified.

True hope is an ardent, zealous desire and expectation.

Faith and hope and love are as three twin sisters, hence are triple. They walk, work and co-operate with each other. (1 Thess. 1:3) We must be sober and hope to the end. (1 Pet. 1:13)

Faith, hope and love centralized:

Love being the essence of Deity and substance of God, will continue forever, but faith and hope seems to cease when we become glorified. Faith and hope appears to soar on the wings of love through this mortal life, while love will bear us on in the ages of eter-



nity.

Faith, hope and love, these three, but the greatest of these is love. (1Cor. 13:13).

—Eldorado, Ohio.

## ANNOUNCEMENT

On Sunday, July 31, 1927, there will be a "Harvest Meeting" held at the home of Bro. Jacob Gibble of Myerstown, Penna.

This meeting will be held in the barn, and we are anticipating a real, old-fashioned, spiritual barn meeting to which everybody is cordially invited to attend. Arrangements will be made to meet anyone at Myerstown that might come by train, providing Bro. Gibble is notified in advance.

To those who come by highway, should go direct to Myerstown, follow trolley track until it ends about center of town, turn direct north and follow main road about 5 or 6 miles to Bro. Gibble's home.

Come, bring your "Brethren's Hymnal" and be filled with the spirit.

R. L. Cocklin,

Sec'y, of Publication

Board,

Mechanicsburg, Penna.

## From Newberg, Ore.

On May 7 we held our love feast. At a council prior to this

six members were added to our number and on the evening of the feast seven more joined in with us. We had a very spiritual feast with twenty-seven at the tables of the Lord. Elder A. J. Detrick and his family are among those who have located here and he officiated at the feast. Eld. James Harp, wife and daughter have joined in with us since and have located here also. This makes sixteen to be added to our fourteen charter members. We have now three elders, four deacons and our Sunday school has grown from three classes to five with an able body of teachers. The strength of this church has been much increased by the addition of these four families who have located here. It is a great inspiration to us to see the bold stand the young people are taking in the work. We truly welcome all who have come.

We have bargained for and have the money ready to pay for a lot upon which we will build our church house as soon as we are able. May the Holy Spirit direct all to the praise of God and to the prosperity and purity of His Kingdom upon earth.

S. P. Van Dyke,

Newberg, Ore.

McClave, Colo.

To the Bible Monitor:

One June 4, 1927, Brothers J. O. Root, T. C. Root and A. Leedey of Oklahoma, came to us to hold a week's meeting.

On June 9, we met to consider the organizing of a Dunkard Brethren Church.

The meeting was opened by Scripture reading and prayer.

Eleven members were present, all were interested in the work. There are five members at Iuka, Kansas, and one in Great Bend, Kansas, holding their membership at this place making 17 in all.

We have one Minister and four Deacons.

Elder J. A. Root of Carpenter, Oklahoma, was chosen elder in charge; Bro. J. L. Wertz, Clerk-Treasurer, and the writer Monitor correspondent.

We also organized a Sunday school with Bro. Melvin Roesch, superintendent and Sister Erma Roesch, secretary-treasurer.

The members all seem encouraged since we are a working body. Any member who wish to change location please consider our country.

We decided to name our church, Clover Leaf Dunkard Brethren. We are holding our services in a house on the cor-

ner of our farm.

Mrs. J. L. Wertz,  
Rural Route,  
McClave, Colo.

### WINE OR GRAPE JUICE, WHICH

J. G. Mock

This is a reply to the article in Monitor of March 1, in opposition to my article in defense of my position.

The first exception the brother offers is: The Saviour used the words cup and fruit of the vine. If he wishes to enter into technicalities he must go to the limit. Our lexicographers tell us fruit is the product of a tree or plant containing the seed. We are not criticizing the language of Jesus but only wish to show the fallacy of the brother's position. For to be exact in the matter would mean to drink the mashed fruit with the seeds. If we take it upon ourselves to clean the fruit of shells, pulp and seeds how can we object to nature completing the purification? As long as any dregs remain in it leaven exists and will work. We want it free from leaven, pure to represent the pure, undefiled blood of Jesus. Then when it is prepared to stand unchangeable for ages and contains strength

and life giving properties of which the grape juice is entirely wanting. The brother's reasoning is contradictory to his position. He refers to the putting new wine which he says is unfirmented juice of the grape into old bottles. If new wine in Matt. 9:17 means unfirmented juice of the grape, new wine in Acts 2:13 must mean the same which reasoning does not hold good because here they were thought to be under the influence of new wine which made them drunk.

The brother calls wine the fruit of fermentation. Where are the seeds of such fruit? The seeds of fermentation exist in the unfirmented juice, and cannot be found after fermentation is completed. Grape juice contains no medicinal properties but pure wine makes blood and gives life which Paul recognized when he advised Timothy to take a little wine for his stomach's sake and his oft infirmities. (1 Tim. 5:23)

—Martinsburg, Pa.

## ON WINE OR GRAPE JUICE

S. M. West

I read in Jan. 15 Monitor what made me sad. I cannot agree with the writer for more

than one reason. First, neither one of the four evangelists describing the instituting of Christ's ordinance communion, so-called, said wine, it was the cup. Neither did Christ himself. (Matt. 26:24) "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

Mark 14:23: "And he took the cup \* \* \* and they all drank of it." (25) "Verily, I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God."

Luke 22:17: "And he took the cup and gave thanks, and said, take this and divide it among yourselves: (18) For I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come." Now according to the writer the fruit of the vine (or grape juice) must ferment, which is really rotting, to bring out wine, it would then contain alcohol which is a poison and intoxicating, and can not be pure. Now who could for a moment think of our, your, my pure Savior tempting his own followers with intoxicating drink or drinking it himself. I find no scriptural authority for Christ's using fermented or intoxicating wine, at this or any other



time, nor intimating its use in his Father's coming kingdom. What could be purer than the juice of grapes one of God's own creating and growing, properly gathered, pressed out and put up for a pure use, to drink.

I have not a doubt but that it was pure, simple what we call grape juice, no alcohol in it, that was used at that time. What could be more fitting as a symbol of Christ's pure, sinless blood shed for the remission of sin than the juice of grapes or fruit of the vine? It pained me to think a writer for the Monitor would contend for the use of intoxicating wine, for such an occasion, thereby putting arguments into the mouth of wets against temperance and prohibition so well backed up in God's word. The Hebrew word for unfermented or non-intoxicating wine is "tyrosh". For intoxicating wine, the red wine, that God's word forbids, looking upon when it is red and giveth its color in the cup, because it is intoxicating is "ya-yin". Two very different words in their meaning.

It is a sad thought that mankind is so permeated with evil and opposition to God as to try to mix up things to suit themselves, regardless as to

right or wrong. Now I am right glad the Dunkard Brethren are down, full heft, on tobacco and I sincerely hope they are just as down upon all kinds of liquors. Touch not brings safety from trouble with them.

I can agree with the writer when he says we should follow strictly the gospel of our Lord and I would add, study it carefully, seeking the Holy Spirit's instruction, as we do it.

—36 W. School St.,  
Westfield, Mass.

## THE FLESH POTS OF EGYPT

J. H. Crofford

The journey of the children of Israel, God's chosen people, from the land of bondage, through the wilderness, to the land of promise, is a type of the Christian church on its journey through the world towards its promised haven of rest.

Present church conditions feature to the mind of the writer one circumstance in particular, the looking back and longing for the flesh pots of Egypt.

As stated, the children of Israel were God's chosen peo-

ple, but like the church, not every one proved himself worthy of the prize set before him. Though they were in bondage, under serfdom, and longed for freedom, and visualized the land of promise, they permitted themselves to become discouraged on the way. As they journeyed along and encountered one hardship after another, when they were confronted by hunger and thirst, how their minds reverted to former conditions and they wished they had died by the flesh pots of Egypt, when they had bread full and plenty to eat. They had rather died there than to make any sacrifice for the reward that was set before them. A testing time had come to them which caused them to become discouraged, and rather than endure it, they wished they could have died when surrounded with plenty.

They, without a doubt, permitted all the pleasures and conveniences, with the lay of the country and springs and streams of water, their homes and fire places and their associations and amusements to enter their minds, which on account of existing hardships,

created a longing for former conditions and surroundings.

The church today is in bondage and under serfdom as were the children of Israel, and each individual as well as the church as a whole, has his discouragements. We are under bondage to worldly amusements and entertainments which have crept into the church; we are powerless to prevent them. They are discouragements to those who are guided by the spirit of truth and faithful service. We are slaves to the demands of our colleges. Though many have not the wherewith to live comfortably, they must, to receive recognition, pray toward the maintainance of the colleges so the professors can live in luxury. We are slaves to the demands of the church for funds to rear elaborate houses in which to worship, and support a pastor in luxury, because he chose the ministry as a **profession**, and spent his money for a college course to prepare for a life of ease. He considers the church owes him a position.

Entertainments without end have crept into the church, and they must have eats connected with them as a draw-

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ing card to serve (?) the Master. But nevertheless they become enticing and prove to be sources of pleasure to those who have no higher aim than worldly pleasure, and to such they become conditions which they loath to forsake. Such things with the colleges, which many have come to consider indispensable, and the costly church houses, are the bondages and Egyptian flesh pot conditions in the church of this age. The opportune time, through the Dunkard Brethren movement has come to leave them, and the journey must be made without that backward glance. If we love

the flesh pots of Egypt more than Christ we will fall by the wayside.

How many there are who deplore that they have lived to see the present conditions in the church. Take courage, press onward and do not let the thought of a need of places to worship deter you for standing for the right. God will supply the needs. Do not wish you had died by the flesh pots of Egypt before you reached this crisis—be glad you can assist in this movement.

—Martinsburg, Pa.

## THE CHURCH—WHAT IS IT?

Wm. Wells

Some times the best way to prove what a thing is is to prove what it is not.

The church is not a continuation of Jewish dispensation under another name. Now since that is undoubtedly clear we would naturally grasp the idea that the church is the body of Christ since it has come to us under a new dispensation, a law or a time succeeding the Jewish dispensation. It is the body of Christ and Christ is the head of it and it is composed of many members. (Col. 1:18; Eph.



1:22, 23 and 4:15 and 5:23; Romans 12:15; 1 Cor. 12:12)

So in Col. 1:18 Paul says, "He (Christ) is the head of the body the church. (Eph. 1:22,23) and hath put all things under his feet and gave him to be the head over all things to the church which is his body." It is needless to take time and space to print all of these passages of scripture when they and many bearing on the same subject can be referred to and read.

Not one place does Paul associate the church with the Jewish dispensation, but he does make it clear that the church is the body of Christ and that he is the head of it and it is composed of many members. The Jews did not accept him as their king. They would have accepted him if he would have come their way but he would not so they crucified him. That is just what millions of us are wanting him to do this very day. We would like very much to be followers of his, but we want our own way about it.

Israel was a called out body, a national body composed exclusively of the descendants of Abraham, but the church is not a national body.

but it is composed of individuals from every kindred people, tribe and nation. Notice I said individual, and that individual is, "whosoever will" and that individual does not include every one for God foreknew, as he knew the end from the beginning, that everybody would not accept the way he intended they should. I find twice Israel did that which was right in their own eyes (Judge 17:6 and 21:25) and each time they did wrong.

So, if doing that which is right in our own eyes means eternally saved in the eyes of God, no one would be lost. But when we do as we are commanded, to search the scriptures, then be honest with them. We can see at once that is not God's way of saving men and women. If it had been, the ersos of Jesus Christ would not be a living monument as it is today. How need we think that God will stoop to our own preconceived ideas and opinions. When he largely closed his ears to his only Son when he was most heavily agonizing in that olive garden, pleading to his Father if it be possible let that cup of suffering pass from him.

Christ's petitions to the Father was not accepted, neither will ours be accepted only on the absolute terms and conditions as they are laid down in God's law, sealed by the last drop of blood of the Christ, God's son whom we call our Savior and I am made to cry out in my weakness in thunder tones that he is our Savior if we will willingly from the heart take up our cross and follow him. But under no other conditions will God ever accept us as his sons, and daughters. So obedience to the Christ by the way of faith, repentance from the heart and baptism, we are initiated into the church which is the body of Christ which can never die. John the revelator, speaking of Christ says, "I am he that liveth and was dead and behold I am alive for ever more". What more is needful?

Yes, brethren, the cross of calvary is a positive proof that God could or would not change his law. There is nothing more clear in my mind than God fore knew the end from the beginning.

Please turn with me to Epr. 1:4, and there Paul tells us that God "chose us in him before the foundation of the

world." Who could doubt for a moment that statement of Paul after living the life he did in persecuting the church of Christ, and then being by the same Christ commanded to carry his message to the world and accepting the call as Paul did to the extent that he was not only willing but actually laid his life down for Christ and his gospel. Paul wrote this letter and eight others about the year A. D. 58. He was the first human being to give to the world any part of the gospel and as above stated, he as well as some others sealed his faith in the Christ and what he was doing for him with his own blood. Now in the face of all that we have the way that he labored for the Christ and the church, some men are ready to say that Paul only wrote as a man would write. Friends, show me the man today that is willing to take on himself and suffer for Christ and the church as Paul did. To me I can only see Paul's letters as they are directed to the various churches directed by the finger of God, not man. Then will the church accomplish the purpose that God purposed in it. God always makes ample provision. God never fails and he has

made ample provision for the saving of the whole world. The whole matter now rests with us as individuals—hear, heed and live, or reject and die.

May I ask the reader with myself which are we doing? This is a burning question.

I would to God that these words of Jesus could ring out to us in thundred tones, "behold, I stand at the door and knock." So if the church was in the mind of God before the foundation of the world, when was it made visible? The first place that I, to my satisfaction, find that a church actually existed is Acts 2:41, on pentecost. From the time of Acts 2:47 God adds to the church daily such as would be saved. Then says some one, "you believe all that come to the church today are saved?" No. I did not say that; but if God wills to do that I sure have no objections. This point is still clear to me, whether I am able to make it clear to you or not. You remember I said above that God never purposed salvation to all men through the church, but as I said before, God fore knew the end from the begin-

ning. Therefore God fore knew that all men would not accept him on the terms which he had given. Therefore, God will only accept those who accept according to his plans or rather terms of salvation as given in his word, the Bible. So if all who join the church do accept the plan of salvation from the heart and live it to the end, then all church people will be saved; but otherwise they will not. Is that clear? So God has appointed a way in which he will judge the world in righteousness. And we are all agreed that all of God's judgments are righteous. So from the beginning of the church, let that be when it may be. God through the church and the direction of his word and the Holy Spirit is going to take out of the world. Not nationally; but from all nations whosoever will obey his Son, a bride for his Son who is the head of his body, the church.

—Quinter, Kansas

The work of the Goshen Conference will appear in next issue. Renew or subscribe now, we know you will want to see it. No work of its nature, magnitude and importance perhaps, was ever executed by any other Conference at one time.



## THE BIBLE IS THE INSPIRED WORD OF GOD

C. B. Sines

It seems to me, if there is any one that doesn't know that the Bible is the inspired word of God, he had better find out, for we are living in an age and a time we should know. We are living in the evening of the last days, and we only pass this way once, and we had better find out what we were put here for and what our duty really is. We have every reason in this world to believe that the Bible is the inspired word of God.

If the Bible would not be the inspired word of God it would have been destroyed long ago, for it doesn't just read to suit a great many people. The Bible was written by men of God as they were moved by the Holy Ghost.

The Bible could not possibly be the product of evil, wicked, godless, corrupt, vile men, for it pronounces condemnation and punishment against wrong doing. If bad men were writing the Bible they never would have pronounced condemnation and punishment against wrong doing.

This Book, the Bible, has stood the test for many hun-

dred years yet it was tried by many, to be destroyed. Men and women were thrown to the beasts and burned at the stake and many beheaded because they believed the Bible. Millions of dollars were spent to try to overthrow the Book.

The Bible is the book that came to stay — heaven and earth shall pass away but my word shall never pass away.

This Book stands above every other book like mountains above mole hills. And God has always had a people that believe God and his word, and he still has a few that believe and teach every word of God's Book, a book whose life giving power exceeds the accumulated knowledge and combined efforts of wicked men as the sun exceeds the light of the lamp.

If any man will read the Bible and study the Bible and live the Bible he will know that it is the inspired word of God, and he will be willing to accept its teachings without question. I have long since learned that there is enjoyment and happiness brought about by living and accepting every word of God's book. It tells us how to live and how to die. It tells what to do, and what we are not to do. It tells

us that we are not to lie, steal, murder, commit adultery and many other commandments.

I have searched the Bible through, and I have never found where it says for us to play baseball on Sunday, and to go to dances and shows and card parties and cock fights and have box suppers and organs and stringed instruments in the church. He does say that we are not to love the world neither the things in the world. This is no other but the inspired word of God.

The devil doesn't write a book like this. If it is not please tell me what it is. This book has lifted men and women out of the corrupt and dark world and placed them in the light of Jesus Christ. It has brought peace and happiness to fathers and mothers and homes and families of this sin cursed earth. why? Because it is the inspired word of God.

Every word that the prophets wrote are being fulfilled. In this Book he tells us of a heaven for the righteous and a hell for the wicked. There is only one way to get to heaven and that is the way of Jesus Christ which you will find in the inspired word of God.

The people of the world

change and all other books change but the word of God never changes. If this world stands a million years longer, the Bible will still read and mean the same. It is the gospel of Jesus Christ, the same teaching, the same doctrine that Christ gave to the first church. There was only one church and that is the church that Christ established when he was here upon the earth, not four or five hundred as some people think, but only one, and if any one will follow the teaching of the inspired word of God it will lead him into that church.

The same things that he tells me to do he tells you the same thing. In this inspired word he tells me that we are to wash one another's feet. He also tells me that we are to solute our brother with a kiss. It tells us we are not to love the world. It tells us to come out from the world and be a separate people. It tells us that the church has power to make rules and has power to enforce them. Read Matt. 18. Does he not say the same to you?

Paul says preach the word. What word? The word of God, and, it seems to me if any one

belongs to a church where they don't preach the whole gospel and don't live the whole gospel they are encouraging the works of the devil and are partakers with them—that's certain they will be condemned with them. The inspired word is our guide and

we must follow it if we expect to reach heaven. The Bible is the inspired word of God and he means just what he says.

Read it and live it and find out for yourself. May it lead many back to the true church of Jesus Christ. Amen.

—Oakland, Md.

Don't Forget to Read the Bible.

## Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

**Motto: READ, THINK, ACT**

### OUR MONTHLY TEXT

\* \* \* \* \*

\* And Jehoiada made a  
\* covenant between him and  
\* between all the people,  
\* and between the king, that  
\* they should be the Lord's  
\* people. (2 Chron. 23:16)

\* \* \* \* \*

In the Kings it was said Jehoiada made a covenant between the Lord, the people, and the king (2 Ki. 11:17). Here it is said to be between himself, the people and the king; for he, as God's priest, was his representative in this transaction, or, like Moses, a sort of mediator. The indenture was tripartite, but the true intent of the whole was, that **they should be the Lord's people**. God's covenant by Je-

hoiada was to take them for his people; the king and people covenanted with him to be his; and then the king covenanted with the people to govern them as the people of God, and the people with the king to be subject to him, as the Lord's people, in his fear and for his sake. Let us look on ourselves and one another, as **the Lord's people**, and it will have a powerful influence on us in the discharge of all our duty both to God and man.—Comprehensive Commentary.

Covenant.—In its Biblical meaning of a compact or agreement between two parties the word is used. 1 Of a covenant between God and man; e. g. God covenanted with Noah,



after the flood, that a like judgment should not be repeated. It is not precisely like a covenant between man, but was a promise or agreement by God. The principal covenants are the covenant of works—God promising to save and bless men on condition of perfect obedience — and the covenant of grace, or God's promise to save men on condition of their believing on Christ and receiving him as their Master and Savior. The first is called the Old Covenant, from which we name the first part of the Bible the Old Testament, the Latin rendering of the word covenant. The second is called the New Covenant or New Testament. 2 Covenant between man and man, i. e. a solemn compact or agreement, either between tribes or nations (Josh. 9:6, 15; 1 Sam. 11:1), or between individuals (Gen. 31:44); by which each party bound himself to fulfill certain conditions and was assured of receiving certain advantages. — Smith-Peloubet Bible Dictionary.

Scripture References — God's Covenant with Abraham. Gen. 12:3; 15:18. (Luke

1:68-75; Acts 3:25; Gal. 3:8-18; Heb. 6:13-18).

With Isaac, Gen. 17:19. With Jacob. Gen. 18:13-15.

With the Israelites. Ex. 6:4; 19:5; 34:27, 28; Deut. 5:2, 3; 9:9; 29:1, 9, 12-14, 21, 25 (better read the whole chapter Deut. 29; Judges 2:1.

Under Joshua. Josh. 24:24-27.

Under Nehemiah. Neh. 9:38; 10:1, 28, 29.

Book of the Covenant. Ex. 24:7; 2 Ki. 27:2; Heb. 9:19.

The New Covenant. Jer. 31:31-34; Heb. 8:6-9:28; 10:15-17, 20; Isa. 54:9, 10; 59:21; Ezek. 16:60, 62; 34:25; 37:26, 27; Rom. 11:27; Heb. 12:24.

(For other references see Concordance, Subject Index or Reference Bible).

And may we, who have promised to "renounce satan and all his pernicious ways, and all the sinful pleasures of this world," and have "covenanted with God in Christ Jesus to be faithful until death" — may be ever keep in mind and live true to those solemn baptismal vows. God forbid that any of us should ever break that sacred covenant. (See Matt. 12:43-45; Heb.

6:4-6; 10:28, 29).

## Daily Readings.

## JULY

(Optional readings in parenthesis)

1. Fri.—1 Chron. 24
2. Sat.—1 Chron. 25
3. Sun.—1 Sam. 10:17-25;  
11:12-15; Psa. 119:1-8
4. Mon.—1 Chron. 26
5. Tue.—1 Chron. 27
6. Wed.—1 Chron. 28 (2  
Sam. 7; Psa. 132:1-5)
7. Thu.—1 Chron. 29 (1 Ki.  
1:32-40; 2 Ki. 2:10-12; 2  
Sam. 5:4, 5)
8. Fri.—2 Chron. 1, 2 (1 Ki.  
3:1-15; 5:1, 20-34; 5:1-  
18)
9. Sat.—2 Chron. 3, 4 (1 Ki.  
6:1, 37, 38; Acts 7:44-  
50)
10. Sun.—1 Sam. 12; 2 Tim.  
4:6-8; Jno. 17:4; Psa. 26
11. Mon.—2 Chron. 5:1-6:11  
(1 Ki. 8:1-21)
12. Tue.—2 Chron. 6:12-42 (1  
Ki. 8:22-53)
13. Wed.—2 Chron. 7 (1 Ki.  
8:54-9:9)
14. Thu.—2 Chron. 8, 9 (1 Ki.  
9:10-14; 10:1-29; 11:41-

43)

15. Fri.—2 Chron. 10, 11 (1  
Ki. 12:1-24)
16. Sat.—2 Chron. 12, 13 (1  
Ki. 14:21-15:7)
17. Sun.—1 Sam. 16:1-13;  
Psa. 89:19-37; Prov. 3:  
1-6)
18. Mon.—2 Chron. 14, 15 (1  
Ki. 15:8-15)
19. 2 Chron. 16, 17 (1 Ki.  
15:16-24)
20. Wed. 2 Chron. 18
21. Thu.—2 Chron. 19:1-20:  
30
22. Fri.—2 Chron. 20:31-21:  
20 (1 Ki. 22:41-50; 2 Ki.  
8:16-24)
23. Sat.—2 Chron. 22:23 (2  
Ki. 8:25-9:10; 9:27-29;  
11:1-20)
24. Sun.—1 Sam. 17:31-51;  
Psa. 27:1-5; Rom. 8:31
25. Mon.—2 Chron. 24 (2 Ki.  
11:21-12:21)
26. Tue.—2 Chron. 25 (2 Ki.  
14:1-20)
27. Wed.—2 Chron. 26, 27 (2  
Ki. 15:1-7, 32-38)
28. Thu.—2 Chron. 28 (2 Ki.  
16)
29. Fri.—2 Chron. 29 (2 Ki.  
18:1-3)
30. Sat.—2 Chron. 30 (Ex.  
12; 1 Cor. 5:7b)
31. Sun.—1 Sam. 18:1-4; 19:  
1-7; 2 Sam. 1:17-27; Jno.

15:9-17

**Chronicles.** — In common things repetition is thought needless and nauseous; but in sacred things, precept must be upon precept, and line upon line. To me, says the apostle, to write the same things is not grievous, but for you it is safe (Philp. 3:1). These books of Chronicles are, in a great measure, repetition; so are much of the second and third of the four evangelists; yet no tautologies, neither here or there, no vain repetitions. We may be ready to think, that of all the books of Holy Scripture, we could best spare these two of Chronicles. Perhaps we might, yet we could very ill spare them: for many most excellent useful things are in them, which we find not elsewhere. And as for what we find here, which we have already

met with, 1. It might be of great use to those who lived when these books were first published, before the canon of the O. T. was completed, and its parts put together; for it would remind them of what was more fully related in the other books. Abstracts, abridg-

ments, and references, are of use in divinity as well as law. That, perhaps, may not be said in vain, which yet has been said before. 2. It is still of use, that out of the mouth of two witnesses, every word may be established, and that, being inculcated it may be remembered.—Henry.

Goshen, Ind.,  
June 22, 1927.

Dear Editor:

Members of the Dunkard Brethren Church of Goshen, Ind., met in council June 18, 1927. The following was part of the business transacted.

The treasurer reported that he had received from rent of cottages at Conference \$114.80 and from sale of tickets for meals and from material sold at end of Conference \$369.57, and that he had paid \$228.05 for material and supplies. This would leave \$256.32 profit; however, there are several small bills that are not yet paid. Of this profit \$63.50 were used to help pay the rent of the grounds. He reported \$192.82 on hand that will be turned over to the Board on



Evangelization and Organization after the small bills yet out are subtracted.

Glenn A. Cripe,  
Clerk.

Dear Brother Kesler:

At a recent Council meeting of the Mechanicsburg, Pa., Dunkard Brethren Church Charles Harnish was elected "Monitor" agent.

Charels Harnish.

### BIBLE SYMBOLS

R. R. Shroyer

"There is a river the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most high God is in the midst of her, she shall not be moved God shall help her, and that right early." (Psalm 45:4-5)

The Bible uses the river as a **symbol**. It is used to set forth the quiet peace and blessings of God's people. In **contrast** with the strife and storms of the world which is as the troubled sea, when it cannot rest, when its waters

cast up mire and dirt.

The Bible also uses the river as a symbol of Salvation. Flowing continually like a bounteous stream of blessings, bringing **life** and **joy redemption** to all lands and nations. And so in its largest and richest sense the river is the Bible's symbol of **the presence of God**. There is a river the streams whereof shall make glad the city of God

God is in the midst of her. She shall not be moved. God shall help her and that right early, that flowing river of grace is **God himself**. And thus the Bible teaches us to see God in nature, to catch spiritual suggestions from all our experiences of the natural.

1. As to keeping life's course. When rowing or sailing it is practically impossible if the winds be strong and waves rough to hold your boat unswerving upon the course. But the sailor, the good sailor keeps bringing his boat back to the course. That is really the essential thing. And just so it is in life's voyage. No man is able to go absolutely straight on in the Christian's course swerving neither to the

**right hand nor left.** Temptations assail and buffet him from the course. But he must continually keep bringing his boat back to the right-direction. Peter was tempted and denied his Master, but he straightened out, brought his boat back and took the right course. David too, was tempted, **sinned, went astray**, but he struggled back and took the true course. It isn't the never getting off of the course, but the always getting back to it that characterizes the true sailor and the true Christian.

2. Second as to fixed steering points. When rowing in fog or sailing in unfamiliar waters you cannot trust **your own feeling** as to the direction. You need **fixed headlights, light houses, and a trust worthy compass.** So in life's sailing we must not trust feeling, neither fickle, fleeting **opinion spirit of our times**, and such uncertainties, but we should steer our life's craft by the great headlights and light houses of God's inspired word, the unchanging truth of God's word.

3. As to going against the stream. Rowing with wind and

wave was comparatively easy work but when the little boat was driven into the eye of the wind, and into the teeth of the waves, then came the struggle. The water dashed over the rower, the wind beat him back, the current of the mighty river sought to carry him away from his home port. So it is in life. It is easy to go with the current, with the crowd. Do as others do, and follow a multitude to do evil. That's just what too many so-called Christians are doing. Just drift with the current. But the tug of war comes when we face about and go the other way. Row our boat against the current, turn our course **heavenward**. Then all the powers of the **world** and **satan** hurl themselves upon us to beat us back from the heavenly port. Then comes the test.

Lastly, as to the need of the Holy Spirit. The sail boat becalmed cannot go. Drifts **idly, helplessly** upon the face of the waters. The sailors are discouraged, nothing is accomplished. But when the wind blows all goes well. The boat rushes on to its appointed haven. The Bible uses the

wind as a symbol of the Holy Spirit. A man or church without the power of the Holy Spirit, is as a sail boat without a breeze, accomplishing nothing, getting no where. But let the Holy Spirit, the wind that bloweth where it listeth, come with divine power, then all goes well in life, and work.

—Greentown, Ohio

Permit your editor to thank you again for your patience in waiting for your "Monitor" and for the fine spirit in which you inquire about it.

You will get all your papers as soon as the printers get them out.

### Eldorado, O., Notes.

Most all the members of the Dunkard Brethren Church of Eldorado, O., met in regular council meeting on Saturday afternoon of June 11 at a church in Englewood. Our elder not being present, Bro. Robinson presided

The meeting opened by singing that precious song, "I love thy kingdom Lord," then scripture and prayer, after which four precious souls

placed themselves with us.

In our business part we decided September 17 for our full communion. We want all to remember the date and plan to come as many as can, the place will be announced later.

We have services in our part of the country every Sunday; anyone who can, come down and enjoy them with us.

Gladys Ramon,  
Cor. Sec'y.,  
Greenville, Ohio.

Examine your date line. See if your subscription expires with this issue. If so, renew at once or you may miss the next and then wonder why?

### Directory of Publication Board

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# BIBLE MONITOR

VOL. V.

July 1, 1927.

NO. 13.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and  
Scriptural in practice.

OUR WATCH WORD—Go into all the  
world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## THE GOSHEN CONFERENCE

This Conference, held in a park near the city of Goshen, Ind., June 1-3, 1927 will go down in history as one of the most important so far held by the people composing it, and, perhaps, as important as any one that ever will be held by them.

At this Conference the following form of Doctrine and Practice was formally adopted as a polity or basis upon which the Dunkard Brethren are to launch a campaign of evangelism and Christian endeavor for the re-establishment and promotion of the "faith once delivered to the saints.

It is not likely any other Conference ever handled the same amount of important business with as much unanimity of sentiment as this one did.

The elders, ministers, deacons and laymen composed the voting body and, singular as it

may seem, were required to vote on one question only, and this was passed with a very small minority opposing, all else passed unanimously, an evident token of the Spirit's presence.

In no sense should this movement be attributed to any one individual except it be to the Spirit working in the hearts of faithful men and women that "when the Son of man cometh he shall find faith on the earth."

Neither should this movement be considered as a new church, but the restoration of an old one, taking of necessity, a distinguishing name.

We recognize one creed, the New Testament, and heartily subscribe to all its teaching, but we especially emphasize the specific doctrines enumerated and commend them to our fellow men everywhere, believing they will withstand the most painstaking scrutiny of the most critical.

We do not concern ourselves

so much about whether other systems will do, as we do to **know** the one we adopt is dictated by the Spirit and is approved by the great God of heaven who knows the intent and motive of the heart and who will judge men in righteousness according to their works.

We do not court popularity, nor do we wish to be ascetics or hermits; for when a church begins to court popularity, it takes its first step toward apostasy, and when it adopts a spirit of asceticism, it loses its contact with the world and consequently, its saving power over it.

We are "in the world; but not of the world," being conscious of the fact "the world will love its own and no marvel if the world hate us," at the same time "commending ourselves to every man's conscience in the fear of God."

This movement was not instituted to cause division, for that already existed, neither was it to attract personal honor or self-aggrandizement or to gratify selfish ambitions, but alone to maintain the unity of the faith and preserve the identity of the church of the New Testament, which

Jesus bought with his own precious blood.

This statement of Doctrine and Practice, Government and Methods will be printed in booklet form. Read it carefully and prayerfully and if you find yourself in harmony with it, you are one of us and we shall be glad to welcome you into our fellowship and communion.

### MINUTES OF THE DUNKARD BRETHREN CONFERENCE

This Conference was held seven miles west of Goshen, Ind., June 1-3, 1927.

The officers of the Bible Monitor Pub. Co. presided until the organization was effected.

1. By vote it was decided that all members of the Dunkard Brethren church, officials or lay members present, who measure up to the former standards required by the old Credential for Delegates to District and Annual Conference be the voting body of this meeting.

2. Opportunity was given to those present who had not yet identified themselves with the Dunkard Brethren, to do so.

3. The elders withdrew and chose as officers of the Conference: Elder B. E. Kesler of Poplar Bluff, Mo., Moderator; Elder Walter Cocklin, Mechanicsburg, Pa., Reading clerk; Elder L. I. Moss, Fayette, Ohio, Writing clerk. These officers were approved by the Conference.

4. The minutes of the meeting held in June, 1926, at Plevna, Ind., were read and approved.

5. A motion was passed to grant the courtesies of the meeting to those

present who are in sympathy with us.

6. The Certificate of Incorporation was read and adopted.

7. Report of expense of securing Charter:

Donation, \$319.75. Cost \$307.00 plus \$10.25, cost of changing resident agent at Wilmington, Delaware. Balance (\$2.50) was placed in the treasury of the committee on Evangelism and Organization.

8. The by-laws were read.

9. By motion adopted, the approval of the by-laws was deferred to a later stage of the meeting.

10. By motion adopted, the Trustees are to serve in the order they were named at the first meeting held at Wilmington, Delaware.

11. A motion was passed that the Elders should nominate a Trustee to fill brother Kesler's place which expires Nov. 1, 1927. Brother Kesler was reappointed for three years, and approved by the Conference.

12. A motion to take over all the interests of The Bible Monitor Pub. Co. was passed.

13. A motion was passed to elect a Publication Board of five to control all the publishing interests of the church. The elders to nominate this Board.

14. The report of the committee on Doctrine and Practice, was as follows:

## DUNKARD BRETHREN CHURCH POLITY

In order to preserve the unity of the faith and the identity of the church of the New Testament, the following statement is declared to embody the principles, practices and doctrines for which the Dunkard Brethren church stands.

The New Testament is our Creed, and we heartily subscribe to all its holy teaching, and especially emphasize the following, for which we earn-

estly contend, as the "faith once delivered to the saints."

### ARTICLE I.

#### The Diety.

Sec. 1. The Godhead is one, consisting of the Father, the Son, and the Holy Spirit. (Matt. 3:16, 17; 2 Cor. 13:14; Matt. 17:5; 28:19)

Sec. 2. The Father is (with the Son) the Creator and the Preserver of all things, who worketh all things after the counsel of his own will. (Gen. 1:1; Mal. 2:10; Psa. 97:10; Acts 2:23; 1 Cor. 12:6; Eph. 3:9; Phil. 2:13; John 1:3; Col. 1:16.)

Sec. 3. The Son is the promised Messiah, Redeemer, and Savior of the World. (Gen. 49:10; Isa. 9:6; Jno. 1:29; Rom. 3:24; Gal. 3:13; 1 Tim. 2:5, 6.)

Sec. 5. The Holy Spirit, through the word is the convincer of the world and the comforter, and sanctifier of the children of God. (Jno. 16:7-11; 14:16, 17, 26; 2 Thess. 2:13; 1P 1:2, 22.)

Sec. 5. The Son and the Spirit are divine, one in essence, nature, attributes, and purpose with the Father. (Matt. 1:23; Jno. 1:1-3; 10:30; 17:21, 22; 1 Cor. 2:11; Phil. 2:6; Col. 2:9.)

Sec. 6. The Godhead is three in relation, office, work and name. (Gen. 1:1; Matt. 3:16, 17; 28:19; Heb. 1:5; Rom. 8:26, 27; 2 Cor. 13:14.)

### ARTICLE II.

#### Man by Nature.

Sec. 1. Man's disposition and nature are shaped by the law of heredity, and his own volition in choosing the right or the wrong. (Prov. 23:7; 2 Tim. 3:1-8; Rom. 1:18-28; Gal. 5:19-21.)

Sec. 2. Man is morally free to choose, and to act, as his volition directs. (Jos. 24:15; Matt. 11:28, 29; Luke 10:42.)

Sec. 3. Man fell from his primal state of purity and innocency by voluntary sin, and by that act his soul was doomed to eternal perdition but



for Divine intervention. (Rom. 5:12, 18; 1 Cor. 15:22; Mar. 10:14.)

### ARTICLE III.

#### The Atonement.

Sec. 1. The meritorious righteousness of Christ and his vicarious suffering and death are the only ground or source of redemption, and of forgiveness of sin. (1 Cor. 1:30; Rom. 5:18; Acts 4:12; 1 Tim. 1:15.)

Sec. 2. The atonement is free, and unlimited, and unconditional to all the unaccountable part of humanity, and free and unlimited but conditional to all accountable persons. (John. 3:16; Acts 16:31; Lu. 18:16; Mark 16:15, 16; 1 Jno. 3:7.)

Sec. 3. By the atonement, mankind was redeemed from the "original" or "Adamic" sin and, is now accountable for individual sin only. (John 1:29; Gal. 3:13; 4:4, 5; Heb. 10:10; 2 Cor. 5:19.)

### ARTICLE IV.

#### The Law of Pardon.

Sec. 1. Faith, abstractly, is the assent of the mind to the supernatural origin of the Bible, and to all the truth, as therein revealed; concretely, it is taking God at his word, and, manifested by humble obedience thereto, prompted by the Spirit of love. (Heb. 11:1, 6; Jude 1:3; Gal. 5:6; Jas. 2:20, 22.)

Sec. 2. Repentance is a cessation from sin, with consciousness and sorrow that it is displeasing to God, and a turning from the love and practice of sin to the love of truth and practical righteousness. (Isaiah 1:16, 17; Isaiah 55:7; 2 Cor. 7:10; Acts 14:15, 17:30.)

Sec. 3. Confession is the voluntary renunciation of sin, and the avowal of truth and right, with faith in Christ, vitalized by works of loving obedience. (Matt. 3:16; Matt. 10:32; Phil. 2:11; James 5:16; Rom. 10:10.)

Sec. 4. Baptism in mode, is immersion, in form it is triune, and consists in an immersion into the name of the

Father, and of the Son, and of the Holy Spirit. (Matt. 28:19; Mark 1:5, 8; Matt. 3:6; Acts 8:38-39.)

Sec. 5. Persons who have been baptized by trine immersion for the remission of sins may be received into fellowship without rebaptism. (Matt. 3:15; Acts 10:35; 2 Cor. 13:5; Gal. 3:27.)

Sec. 6. Kneeling, or bowing is the scriptural posture in baptism. (Jno. 19:30; Rom. 6:5.)

Sec. 7. Baptism in purpose, along with faith, and repentance, and confession, is for the remission of sins. (Mar. 1:4; Luke 3:3; Acts 2:37, 38; Tit. 3:5.)

Sec. 8. The "new birth" is a change wrought in the soul of man by which the volition, the affections and the desires of the heart are changed from a love of things worldly and fleshly, to a love of things spiritual, and heavenly, and is effected by the Holy Spirit through the instrumentality of the word of God. (1 Peter 1:23; 1 Cor. 4:15; John 3:5; 2 Cor. 5:17; Rom. 6:4.)

### ARTICLE V.

#### Church Rites.

Sec. 1. Feet-washing is a New Testament rite to be observed among God's people until the return of the Master who instituted it and gave his own example of it. (John 13:1-17; 1 Tim. 5:10; Matt. 28:20.)

Sec. 2. The Lord's Supper as instituted by Christ in the night of his betrayal is a full meal to be kept among his people along with Feet-washing and the Communion until his return. (John 13:30; Luke 22:20; John 13:2-4; 1 Cor. 11:23-25.)

Sec. 3. The Communion as instituted by Christ consists in partaking of the bread and the cup in a worthy manner, at the close of day, in connection with, but following Feet-washing and the Lord's Supper. (Matt. 26:26; Mark 14:22-24; 1 Cor. 10:16; 11:23.)

Sec. 4. The holy kiss is a divine rite to be kept and perpetuated in the

church. And is observed when we meet for worship, at love feasts in connection with Feet-washing, between the Supper and the Communion, and on other occasions. (Rom. 16:16; 1 Cor. 16:30; 2 Cor. 13:12; 1 Thess. 5:26, 27; 1 Peter 5:14.)

Sec. 5. Veiling or covering their heads by Christian women in times of worship is of Divine appointment. A plain white cap covering the head meets the scriptural requirement. (1 Cor. 11:1-16.) The modern little round cap is not considered as meeting the scripture requirement for a covering.

Sec. 6. Anointing the sick with oil and prayer for their recovery is a command to God's people, and a gracious privilege to be enjoyed by them, and in our practice of it should be confined to our own church. (James 5:14; Luke 10:9; Matt. 10:8.)

## ARTICLE VI.

### The Christian Sabbath and Graces.

Sec. 1. The First day of the week is the Christian Sabbath to be kept as a day of rest and worship. (Matt. 28:1; Acts 20:7; John 20:1; Mark 16:2.)

Sec. 2. Sanctification, righteousness, holiness and perfection are cardinal doctrines and graces of the New Testament and are attained and experienced by Christians to the extent and degree that they in loving obedience manifest the fruits thereof. (John 17:17; Heb. 10:10; 1 John 3:7; Acts 10:35; 1 Thess. 4:7; 5:23.)

## ARTICLE VII.

### Nonconformity.

Sec. 1. Affiliation with the civil government in accepting official position in discharge of the duties of which any Gospel principle is violated, or one's Christian character is endangered, is incompatible with Christianity. (1 Peter 3:9; 1 Thess. 5:22; Rom. 12:17-21.)

Sec. 2. Participation in games, plays, performances, and unions that are manifestly evil or sinful, is con-

trary to the Gospel and to a pure heart. (1 Thess. 5:22; John. 3:19; John 17:15; 1 P. 4:3-5.)

Sec. 3. Learning the art of war and participating in carnal warfare or service in any branch of military establishment, at any time, is forbidden by the Scripture; and the boy and girl scout movements and any other movement requiring a uniform, or having any military features, fall under the same condemnation. (Eph. 6:10-18; 2 Cor. 10:4, 5; Gal. 5:19-22; Matt. 26:52.)

Sec. 4. Affiliation with secret societies or lodges is in violation of the scriptures. (John 3:19-21; 18:20; 2 Cor. 6:14; Matt. 10:26; Mar. 4:22.)

Sec. 5. Conforming to the rules and hurtful fashions of the world, such as wearing of hats by Christian women, and neckties, gold, rings, bracelets and such like by either sex in the adornment of the body is contrary to the scripture, and is a token of a proud heart. (Rom. 12:2; 1 P. 1:14; 1 P. 3:3-5; 1 John 2:15-17; Luke 16:15; 2 Tim. 2:9.)

## DRESS DECISION OF 1911.

I. We examined prayerfully the scriptural grounds of Christian attire, and found that Jesus and the apostles taught honesty and simplicity of life and modesty in dress and manners.

The scriptures bearing on the subject of dress and adornment are of several classes:

First: Jesus condemned anxious thought for raiment. (Matt. 6:25-33; Luke 12:22-31.)

Second: The direct teachings, such as 1 Tim. 2:9, 10; 1 P. 3:3-5.

Third: Teachings on nonconformity to the world in general, and that apply to dress on general principles, such as Rom. 12:1, 2; 1 Cor. 10:31; 1 P. 1:14, 15; 1 John 2:15-17.

II. Investigation shows that the early church fathers and our own church fathers taught strongly and uniformly against pride and su-

perfulness in dress, and constantly in favor of gospel plainness.

III. The Minutes of Conference show that the Church has, throughout her entire history, stood firmly against the fashions of the age, and extravagance in all manner of living, and on the other hand has taught faithfully the principles of simplicity of life and personal appearance. And, furthermore, the Conference has, from time to time, adopted means and methods with the view of maintaining gospel simplicity in dress in the church body.

Now, since the Gospel teaches plain and modest dress and since this is taught in the form of an obligation, without rules and methods of application further than to exclude plaiting of hair, the wearing of gold, pearls and costly raiment, and believing that a form that agrees with the spirit of the teaching is helpful in maintaining the principles of plainness and simplicity in dress and adornment in the general church body, "it seemed good to us" to submit the following restatement:

1. That the brethren wear plain clothing. That the coat with the standing collar be worn, especially by the ministers and deacons.

2. That the brethren wear their hair and beard in a plain and sanitary manner. That the mustache alone is forbidden.

3. That the sisters attire themselves in plainly-made garments, free from ornaments and unnecessary appendages. That plain bonnets and hoods be the headdress, and the hair be worn in a becoming Christian manner.

4. That the veil be worn in time of prayer and prophesying. (1 Cor. 11:1-16). The plain white cap is regarded as meeting the requirements of scriptural teaching on the subject.

5. That gold for ornament and jewelry of all kinds, shall not be worn.

6. That no brother be installed

into office as minister or deacon who will not pledge himself to observe and teach the order of dress.

7. That no brother or sister serve as delegate to District or Annual Meeting nor be appointed on committees to enforce discipline, who does not observe the order of dress.

8. That it be the duty of the official body of the church to teach faithfully and intelligently the simple, Christian life in dress; and bishops, who are the shepherds of the churches, are required to teach and to see that the simple life in general is taught and observed in their respective charges.

9. That all are urged and implored, in the bond of brotherly love and Christian fellowship, to teach and exemplify the order of the church in dress as a suitable expression of "the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price."

The above decision is interpreted to forbid bobbing the hair and wearing the modern short and sleeveless dresses.

Sec. 6. The use of narcotics, or spirituous liquors as a beverage, manufacturing, raising, buying, or selling of them is a violation of Scripture (Hab. 2:15; Eph. 5:18; 1 Cor. 6:10; Gal. 5:21; 1 Cor. 3:17).

Sec. 7. The use of instruments of music in the house of God, and in worship, is in violation of scripture and out of harmony with the scripture on the subject of praise and worship. (Eph. 5:18-20; Col. 3:16; Amos 6:4-6.)

Sec. 8. Going to law, except in suits of equity, member with member, or member with out-sider without the consent of the church, is contrary to scripture and manifests a bad spirit. (1 Cor. 6:1-8; Matt. 18:15-18.)

Sec. 9. For brethren to enter the legal profession, and conduct a regular law business, is out of harmony with the scriptures, and contrary to what has been the mind of the



church since its organization (1 Cor. 6:6, 7; Lu. 11:46, 52.)

Sec. 10. Taking or subscribing to the civil oath in any form is forbidden in the scriptures. (James 5:12; Matt. 5:34-37.)

Sec. 11. Divorce and remarriage on the part of Christians, except for the cause of fornication, is forbidden in the scriptures. (Matt. 5:32; 19:9; Mark 10:11; 1 Cor. 7:11.)

Sec. 12. The counsel of the church is against taking out life policies, and taking out such policies is permitted only when civic or industrial conditions make it compulsory. (Matt. 6:33; Mar. 10:29; Ps. 37:25.)

## ARTICLE VIII.

### Powers and Functions.

Sec. 1. The church is of Divine origin; a theocratic democracy, and is necessary to the evangelizing, and Christianizing, and saving of the world. (Acts 20:28; Matt. 16:18; Eph. 4:11-13; Acts 2:41, 47.)

Sec. 2. The supremacy of the church, in questions of privilege and propriety is of Divine right. (Matt. 16:19; 18:17, 18; Jno. 20:23; 2 Thess. 3:6.)

Sec. 3. The duty of the church to properly support the ministry is recognized, but a salaried ministry is without warrant from the scriptures and contrary to the custom of the church for over 200 years. (1 Cor. 9:7-14; Jno. 10:12, 13.)

Sec. 4. Christian women may function, and should be encouraged to be helpful in many ways, but a female official in the church or a female ministry in the sense of preaching, is without Scriptural authority. (Lu. 8:3; Acts 21:9; 1 Cor. 14:31; Rom. 16:1-3.)

## ARTICLE IX.

### General Principles.

Sec. 1. The Old and the New Testaments contain the only revelation of God's will to man, both being alike given either by verbal or by

plenary inspiration. (Jno. 5:39; 12:49; 14:24; 2 Tim. 3:16-17; Gal. 1:11, 12.)

Sec. 2. In the New Testament are to be found the principles of the Christian church and the plan of salvation through the gospel of Christ. (Mark 1:1, 15; Mark 16:15; Acts 2:37-38; Rom. 1:16; 1 Cor. 15:1, 2.)

Sec. 3. Election is of the sovereign mercy of God in calling into his service those who of their own volition choose a life of righteousness. (1 P. 1:1, 2; Col. 3:12; 1 Thess. 1:4, 6; 2 P. 1:10.)

Sec. 4. This life is the only period of probation, and those who reject the overtures of mercy in time, will be forever lost in eternity. (Matt. 11:29; Jno. 5:29, 40; Matt. 23:37.)

Sec. 5. The future state of the righteous will be eternal felicity in heaven, while that of the wicked will be eternal retribution in the hell of fire. (Rev. 22:3-5; Matt. 25:46; 2 Thess. 1:9; 2 Cor. 5:1; Jno. 14:2, 3.)

Sec. 6. The millennium will be 1000 years of peaceful reign of Christ at the end of this age. (1 Thess. 4:13-17; Rev. 20:4-6.)

Sec. 7. The judgment will be a fixed set time when God will judge the world in righteousness. (Jno. 5:22; 12:48; Rom. 2:16; 2 Tim. 4:1; Heb. 9:27; Rev. 14:7.)

Sec. 8. The dead will be judged out of the things written in God's books and rewarded according to their works. (Matt. 16:27; Rev. 20:12, 13; 2 Cor. 5:10.)

Sec. 9. At the final judgment the righteous and the wicked will be assigned to their proper abode each of which will be co-eternal with the other. (Dan. 12:2; Gal. 6:8; Jno. 5:28, 29; Matt. 25:34, 41, 46.)

### Methods.

1. Loyalty to the faith and order of the church is essential to her welfare and success. Therefore only brethren and sisters who believe and observe the doctrines and practices of the church are placed on programs

at District and Annual Conferences.

2. Members composing Annual and District Conferences must be true representatives of the church in appearance and in full sympathy with its Doctrine and Practice.

3. These members are supplied with Credentials by the districts sending them.

4. Until sufficiently organized, the elders, ministers and deacons present, constitute the voting body of General Conference.

The foregoing doctrines and practices were adopted as follows:

Article I. Section 1-6. Adopted as a whole.

Article II. Section 1-4. Adopted as a whole.

Article III. Section 1-3. Adopted as a whole.

Article IV. Section 1-8. Adopted as a whole.

Article V. Section 1-6. Adopted as a whole.

Article VI. Section 1-2. Adopted as a whole.

Article VII. Section 1-12. Adopted as a whole.

Article VIII. Section 1-4. Adopted as a whole.

Article IX. Section 1-9. Adopted as a whole.

A Board of Publication was approved by the Conference:

B. E. Kesler, (ex officio), Chairman.

L. B. Flohr, Vice Chairman,

Robert L. Cocklin, Secretary.

J. L. Johnson, Treasurer.

Theodore Myers.

Glenn A. Cripe.

A Committee on Evangelism and Organization was nominated by the Elders and approved by Conference.

Committee—L. I. Moss, S. P. Van Dyke, Walter Cocklin.

This Committee met and elected L. I. Moss, Fayette, Ohio, Treasurer, to

whom all funds for this special work should be sent.

Territory lines as follows: All territory east of the Ohio and Mississippi rivers assigned to Bro. W. E. Cocklin. All territory between the Ohio and Mississippi rivers and the Missouri and Mississippi to L. I. Moss. All territory west of the Missouri and Mississippi to Bro. S. P. Van Dyke.

A general offering for the expense of the meeting was taken, amounting to \$192.00.

A motion was made and passed that after all expenses were paid the balance shall be placed with the Committee on Evangelism and Organization.

A recommendation for the adopted form of church government, as to age limit of children voting at elections for church officials was passed, the age being 12 years.

A recommendation to change the form of church government, wherever its reads Declaration of Principles, to read Doctrine and Practice.

By motion it was passed.

Committee on Resolutions confirmed by Conference. Committee: S. P. Van Dyke, J. L. Johnson, L. B. Flohr.

Report on ceremony for applicants for baptism adopted as amended.

The baptismal covenant adopted as amended.

Annual Conference rules, the old form of rules to be supplied.

A recommendation as to who may be placed on program at Annual or District Conferences passed.

Leonard Hagner, appointed as representative at Wilmington, Delaware, to succeed Judge Townsend, deceased.

Article 6 of the by-laws amended to read except in elections of church officials those 12 years of age and over are entitled to vote. By-laws adopted as amended.

#### Church Councils.

A majority of officials favoring an item of business makes it business

for the church council.

Section 2 adopted as read subject to the rule governing age limit.

#### Annual Visit.

Section 1-3 adopted as a whole.

#### Church Letters.

Section 1 read and adopted as amended.

Section 2 read and placed in the hands of the Publication Board.

Section 3 read, revised minutes page 93, Article 18, 1887, adopted.

Minister's Credential to be provided by Publication Board.

#### Church Trials.

Section 1-8 adopted as a whole.

#### Rehearing and Restoring.

Section 1, 2, adopted as a whole.

#### Committee.

Section 1-3 adopted as a whole.

#### Ordaining, Deposing and Restoring Officials.

Section 1, 2, adopted as a whole.

It was decided that hereafter Annual Conference will convene on the first Wednesday in June.

The Committee on Evangelism and Organization was made responsible for arranging for District Meetings in the four different regional districts.

The recommendation for "ads" for the "Monitor" was adopted.

A motion to prohibit the use of the "benediction" passed.

Report of Committee on Resolutions read and adopted. Copy to be supplied to the Goshen papers.

Session closed by a season of devotion.

## GOVERNMENT of the DUNKARD BRETHREN CHURCH

1. This government is maintained through General, District, and local, Church Conferences.

2. General Conference is composed of twenty-four or more Elders chosen from the various districts, on a pro rata basis of membership, and convenes quadrennially or oftener as may be deemed wise and best.

3. General Conference adopts rules to govern in its deliberations and in the conduct of its business.

4. General Conference exercises original jurisdiction in matters that may originate in its body, and appellate jurisdiction, in matters of a general nature that may be sent up to it from the local churches through District Conference, or by appeal, and papers containing such matter, except petitions, must have an answer appended to them.

5. Decisions made by General Conference shall be fully respected by the churches, until they shall be by Conference, or by the action of two-thirds of the Districts made void.

6. Decisions of General Conference must be in harmony with the Doctrine and Practice of the church.

7. The expense of its members, the printing and distribution of its minutes, shall be met by the districts.

#### Church Officials.

1. In all elections for church officials, members 12 years of age or over are entitled to vote.

2. The Elder or Bishop, selected from men of experience in the ministry, is the highest officer in the church, and all elders except for age and experience are of equal rank officially, being ordained by the laying on of hands of the Presbytery, a committee of two elders appointed by



the district elders for that purpose.

3. Elders have the oversight of local churches and of the Brotherhood at large. They compose General Conferences, preside in District conferences and in local church councils, ordain other elders, anoint the sick, solemnize marriages, officiate at Communion, preach the gospel, baptize and see that the principles and usages of the church are respected and carried out in the lives of the membership, they themselves being examples to the flock in obedience and holiness of life.

4. At their ordination, which is based on the approval of the membership as expressed by private vote, they covenant and promise to teach, respect and enforce the Doctrine and Practice of the church, and all these methods by which the church seeks to promote the cause of Christ, and maintain the principles of the Gospel.

5. Ministers and deacons are elected by the members of the church where they hold their membership coming before a Board of Officials and giving their choice, and are installed in office by the elder of the church and an elder or minister appointed by the district elders, upon their promise to respect and enforce the Doctrine and Practice of the church, and all the methods by which the church seeks to fulfill its mission in the world.

6. Ministers preach the word, baptize, assist elders in anointing, solemnize marriages, officiate at Communion, in all things being an example of the believers in humility and holiness of life. They may also, in case of necessity, hold church councils.

7. Deacons are chosen to serve the church in the capacity of stewards, attending to the temporal and financial activities of the church.

8. They serve at Communion, visit the sick, care for the poor, assist in the ministry, investigate troubles, pay the Annual Visit and may in ex-

treme cases administer baptism and assist in anointing.

8. Deacons must be in harmony with the Doctrine and Practice of the church and lead exemplary Christian lives, in harmony with Gospel requirements.

### Church Covenant.

1. The position of the church on nonresistance, nonsecrecy, nonlawing, nonswearing, nondivorcement, nonconformity to the world in dress, nonattendance at questionable places of amusement, is laid before all applicants for baptism by the elder in charge or by a minister authorized by him to do so, followed by, "Are you willing to conform to the teaching of the scripture on these subjects as understood by the church?" Answer, "I am." Then Matt. 18:10-22 is read, followed by, "Are you willing to be governed by this scripture in the adjustment of difficulties that may arise?" Answer, "I am."

### Baptismal Covenant.

At baptism while in the water the following questions are asked:

1. Do you believe that Jesus Christ is the Son of God and that he has brought from heaven a saving gospel? Ans., "Yes."

2. Do you willingly renounce the devil with all the sinful pleasures and practices of this world? Ans., "Yes."

3. Do you covenant with God through Christ to be faithful until death? Ans., "Yes."

4. Upon this confession of faith which you have made before God and these witnesses I baptize you for the remission of sins, into the name of the Father, and of the Son, and of the Holy Spirit.

5. Then, while in the water, hands are laid on immediately after Baptism, and prayer is offered in the behalf of the one baptized for the bestowal of the Holy Spirit and his

comforting influence and guidance.

6. Then on coming up out of the water the one baptized is received by hand and kiss into church fellowship.

### District Conferences.

1. One elder may hold a District Meeting when it has been legally called and announced.

2. Either brethren or sisters may serve as delegates to District Meetings.

3. District Conferences are composed of delegates, two from a church, from a number of churches, six or more, most conveniently located to work together and convenes annually.

4. District Conferences are governed by such rules as may be deemed most suitable to their needs.

5. District Conference has original jurisdiction in matters that may originate in its body, and appellate jurisdiction in matters sent up from the local churches.

6. Decisions of less than two-thirds of the districts, on any specific matter, not in harmony with decisions of General Conference are void.

7. Decisions of District Conference shall be respected by the churches composing it, but appeals may be made from such decisions direct to General Conference by any church or party affected.

8. Matters affecting the local churches, the district or the general Brotherhood are proper subjects for the District Conference to handle and its decision is final, except in matters affecting the general Brotherhood, or in which an appeal is made.

9. Churches shall arrange for the expense of delegates to District Conference, such delegates must be in harmony with the Doctrine and Prac-

tice of the church and manifest the same in their general appearance.

### Rules for Annual and District Conferences.

1. All questions, with their answers, for discussion, shall be read by the Reading Clerk, after which the Moderator shall declare the same the business of the meeting.

2. No one shall speak more than twice on the same question. The first speech shall be limited to fifteen minutes and the second to five minutes.

3. The reading of any question may be called for the second time, but not oftener if there be objection made.

4. No one shall speak without first addressing the Moderator and being recognized by him.

5. The Moderator shall require every brother, when speaking, to confine his remarks to the subject before the Meeting.

6. Any brother, using personalities in his speech, shall be called to order by the Moderator; and if he persist, he shall be told to take his seat.

7. The Moderator shall decide who has the right to the floor, and when his time expires.

8. The Moderator shall decide when the discussion on each subject shall close, and when the question shall be put on its final passage. But if objection be made to his ruling, then the Conference decides the matter. All members present shall have the right to participate in the discussion of all questions before the Meeting.

9. Motions or amendmenst to the answers in papers that are presented to Annual Meeting shall not be entertained by the Moderator until the one presenting the paper has opportunity to explain it, and its merits are discussed by the Meeting; then, if there is not a union of sentiment in the Meeting, the Moderator may en-

## BIBLE MONITOR

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Grant Mahan, Homestead, Fla., Associate Editor.

tertain amendments to the answer.

10. A two-thirds vote is necessary to pass papers sent to Conference a majority vote for other matters.

### Church Councils .

1. A majority of officials favoring an item of business makes it business for the church council.

2. On all important matters each member 12 years of age and over should vote, "Silence for consent," not sufficient.

3. A minority when acting in harmony with decisions of Annual Conference cannot be overruled.

4. Local Church Conferences are composed of the members present at such church councils, which convenes quarterly, or on special occasions.

5. Each church has an Elder who presides at its councils, or appoints some other to do so.

6. Matters affecting the local church, the district or the general Brotherhood are proper subjects for the church council to handle, and its

decisions final on purely local matters.

### Membership.

1. The church is composed of mature persons, who covenant to be loyal to the principles of the Gospel, as understood by the church.

2. The membership engage in the work of the church as opportunity is presented, in church attendance, care of the sick, Sunday School, prayer meetings, house to house visitation, care for the destitute, support of the ministry, and missions, and any other legitimate Christian endeavor and by living devoted Christian lives.

### Annual Visit.

1. The annual church visit is made by the official body but when necessary a lay member may assist by consent of official body.

2. When deemed prudent or expedient, devotional services are held in the homes visited.

3. Questions asked on annual visit:

1. Are you still in the faith of the Gospel, as you declared in your baptism?

2. Are you, as far as you know, in peace and union with the church?

3. Will you still labor with the Brethren for an increase of holiness, both in yourself and others?

4. Liberty should be given to members to bring anything they may desire to, and they may think the good of the church requires, before the visiting brethren.

### Church Letters.

1. Members moving from one congregation to another are given letters of recommendation when no legal objections are raised. Such letters not presented to the church where the holder resides at their earliest con-



venience or upon misconduct deemed sufficient, are void.

2. Official Pledge: Officers moving into a church shall before being located in their official standing, promise, in the presence of the church and the elder in charge, to support and defend the principles of the Gospel on all points, as held and practiced by our Brotherhood, and then, by vote of the church, be accepted as represented by their letter.

### Church Trials.

1. Church trials are conducted with the utmost fairness and equality.

2. The accused may require charges to be in writing signed by the author.

3. Gospel evidence necessary to conviction, outside testimony may be used corroboratively.

4. The accused shall be notified of the charges at least ten days unless the accused before trial agrees on a shorter time.

5. Matt. 18, applies to all matters strictly personal. Trespass of a general nature, are handled on general principles.

6. Trespases may be tried where the offender resides.

7. After all reasonable effort has been made to correct the wrong has failed, withdrawal of fellowship is a last resort.

8. All actions of the church are to be respected by the membership.

### Rehearing and Restoring.

1. Restoration may be effected where the petitioner resides or where the rehearing is had.

2. The rehearing may be had where the party resides by mutual agreement.

### Committees.

1. Annual or District Conferences may grant request for committees

when they feel every reasonable effort to settle difficulties, has failed.

2. Committees report their work to the body appointing them. In case of appeal the work of committees becomes final when ratified by the body appointing them.

3. Committees shall say who shall pay their expenses, except in case of appeal, the expense shall be borne by the party losing the case.

### Ordaining, Deposing and Restoring

#### Officials.

1. The authority to ordain elders shall be vested in the elders of the State Districts.

2. The elders assembled at District Meeting shall consult as to the ordination of all elders, to be effected in the District. If a majority of the elders decide that the ordination should be made, they shall appoint a committee of two or more elders who shall go to the church and, in council with it, if they find no Gospel objections, the ordination shall be made.

3. The necessity of ordaining elders may originate with the officers of the church or the elders of the District.

4. Elders may be deposed as now, by a committee of adjoining elders in council with the church. A report of such deposition shall be made to the elders of the District at District Meeting.

5. Elders may be restored by the consent of a majority of the elders of the District; and with the approval of the church.

### Conducting Services.

1. Services are conducted in a reverential manner consisting of singing, prayer, the kneeling posture being observed, preaching, singing, and prayer while kneeling. Lord's

prayer being used in opening and closing.

### Regional Districts.

Region 1. All territory east of and including the Appalachian mauntain system.

Region 2. All territory between the west line of Region 1, and the Mississippi river.

Region 3. All territory between the west line of Region 2, and the Rocky mountains.

Region 4. All territory between the west line of Region 3, and the Pacific Ocean.

These regions to function as districts have formerly done, subject, however, to the provisions governing districts in our present form of Government.

Such "ads" may be carried by the "Monitor" as do not conflict with our accepted church polity subject to the approval of our Board of Publication.

The Board of Publication is directed to formulate and print a booklet containing the Doctrine and Practice, Government and Methods of the church, Minister's Credential Cards, and Membership Certificate forms, the "Bible Monitor", cards, tracts, Sunday School literature, etc., and to open an account for funds for these purposes.

The Board of Trustees is authorized to open accounts for means to purchase printing outfit, receive and disburse mission funds or other specially designated funds in harmony with the expressed wishes of the donors.

The Board of Evangelism and Organization is authorized to fill calls for preaching, organize isolated groups of members, and to open an account for funds to meet expenses of such work.

## AS I UNDERSTAND PAUL

T. A. Roberson

*Roberson*

In Bible Monitor Vol. 5, No. 6, March 15, under the title, "Two Extremes" on page 10 and 11, I take exception to an allusion to prove to sisters that the prayer veil need not be worn at all times. He says, "if so, the man would have to go bareheaded all the time," which I feel is unwarranted according to Paul's instructions, which I wish to prove.

First, we must admit that Paul was an inspired apostle when he gave this plain, emphatic command. (1 Cor. 11) (A. M. revised)

First, notice Paul is treating headship, and qualifications for prayer, and in the 5th verse he says, "every woman praying or prophesying with her head unveiled dishonoreth her head", (the man) and in the 7th verse he says, "for a man indeed ought not to have his head veiled," etc. Now we wish to decide what veiled and veiling means. I understand veil material means very light thin goods, so that the goods that our sisters generally use fill the requirement, and that is why the ancient brethren adopted it. Now Paul says the woman must have her head veiled to

pray. Veiled means she shall cover her head with this thin material, but I fear many sisters fail to do this acceptably when they cut it off so far back that one cannot tell that they have any on.

Now please note that Paul teaches that a man shall not veil his head with this veiling material to pray. Did you ever see a man pray with it on? I never have, and I would fear to do it lest God might knock me down as he did Paul on his way to Damascus. Then I ask why a man would have to go bareheaded all the time because the sister is restricted from praying without the prayer veil on? He would not be violating this law, but how about the woman that prays, disobeying this law? I have known sisters go to worship and sit all through the worship with their bonnets (weather protection) on (or hats) and have no prayer veil on, but maybe they did not pray or perhaps, if they prayed it was in violation, and the angels did not bear away the message, for Paul gives us to understand (10th verse) that the woman ought to have this prayer veil on her head as a sign of authority because of the angels (message bearers).

Dear sisters, a bonnet, a hat, a bed spread, won't answer

the requirement for a prayer veil.

I wish at this juncture to give a dangerous statement that came to us by a student of one of the colleges. A young sister that went from her home church loyal, wearing her prayer veil and bonnet but came home dressed in worldly style with bonnet and prayer veil discarded, and a big hat on. Now the statement, that one of our noted evangelist's wife should have said that sisters need not wear the prayer veil because "Paul was an old bachelor and hated women, is why he put this burden upon them." Could a Christian dare say such a thing about inspiration? That's why I call it dangerous, but is that any more dangerous than being a heretic (false teacher) who uses his influence against the prayer veil? The salutation? head dress, body dress? etc., etc. But let us get back to the subject of prayer veil.

I admire the dear sisters who have educated their conscience by the word of God, that they feel they ought to be qualified at any time or moment to pray, for the prayer veil upon ones head speaks so loud that one's life must appear and be in keeping with it. A sign that there is a great power and guarantee back of



tha tlife. It is a life protector. No person who has a right mind would insult or abuse in any way a woman with a prayer veil on about her daily work, praying as she goes, for there is a prayer for every work that we are entitled to do, if we have the mind of Christ to use it and when we realize (with the poet) that "prayer is the souls sincere desire unuttered or expressed" God knows it all. And again I say the prayer veil upon a Christian woman's head tells the devil himself that the angels of the Lord are guarding her.

Now a word to the sister or sisters, that the brother referred to as going to the extreme in wearing the prayer veil. It only tells me that you have educated your conscience

by the spirit of God's word to a greater extent than many others have, and still move on, and up, on higher grounds for you cannot get too close to God and his word.

The brother may think I have gone to the extreme also, but not so, for I have always prayed and craved a closer walk with God, and I never fear that I will get too extremely good, or keep too close to God's word to offend him, and this prayer command, is no exceptional command, for I stand pat for one and all commands, and may God help every loyal one to hold fast, so as to be among the few that Jesus says will be saved. Not all, but few. We wonder who that few will be. Not the unfaithful, sure.

—Eldorado, Ohio

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### THE PRESIDENT ON THE BIBLE

The following tribute to the Bible, prepared by President Coolidge for the American Bible Society, is printed on the first cover page of the Bible Society Record of June, 1927.

"Sometimes it seems as though a popular familiarity

with the Scriptures is not as great at the present time as it has been in the past in American life. The foundations of our society and of our Government rest so much on the teachings of the Bible, that it would be difficult to support

them if faith in these teachings should cease to be practically universal in our country. Every one who has given the matter any thought knows of the great literary value of the Bible and the broad culture, aside from its religious aspect, that comes from a general familiarity with it. Although it has been the subject of most careful and painstaking study for hundreds of years, its most thorough students find in it a constant revelation of new thoughts and new ideals which minister to the spiritual nature of the race. It would be difficult to conceive of any kind of religious instruction which omitted to place its main emphasis on the precepts of this great book. It has been the source of inspiration and comfort to those who have had the privilege of coming in contact with it, and wherever it goes it raises the whole standard of human relationship.

“Calvin Coolidge

“The White House,

“Washington,

“March 31, 1927”.

**The Two Books of Chronicles** have had several names. In Hebrew they are denominated *The Words of the Days*, i. e., *The Journals*. The Syriac has, *The Book of the Transac-*

tions in the Days of the Kings of Judah. The Arabic has, *The Book of the Annals*.

The Septuagist has, *Of the Things that were Left or Omitted*; supposing that these books were a supplement either to Samuel and the Books of Kings, or to the whole Bible. The Vulgate uses the same term as the Septuagint.

In our English Bibles these books are termed *Chronicles*, i. e., *A History of Times*; or, as the matter of the work shows, “*A History of Times, Kingdoms, States, Religion, etc., with an Account of the most memorable Persons and Transactions of those Times and Nations.*” — Condensed from Clark's Commentary.

## FOR THE SUNDAY SCHOOL

### A Look Ahead.

**Early Kings of Israel** is the subject of the Sunday school lessons for the third quarter of 1927. We go back to the Old Testament where we left off six months ago. For the last half of 1926 we studied of the **Early Leaders of Israel**: From Moses to Samuel. For the last half of 1927 we shall study of the **Early Kings and Prophets of Israel**. The lessons for this quarter centers around four

prominent Old Testament characters.

The first, the last of the Judges, acted also as priest and prophet. The inspired biographer includes not only his life from earliest childhood to death, but also the prenatal period. His is an example worthy of imitation; not one thing do we find recorded against him. His farewell address is worthy of careful study. His reference to his past life reminds us of the words of Paul, the aged, "I have fought a good fight, I have finished my course, I have kept the faith."

Up to this time the government of Israel had been a theocracy, a government by God himself through his appointed agents. One of the reasons given for asking for a change in the form of government is the same that appears to influence the actions of many of the professed followers of Christ in our day. The first king started out under favorable circumstances. He was a man of fine physique, had a commanding presence; modest but courageous. He secured the confidence and loyalty of his subjects and had the favor of. The Spirit of God came upon him and he became a changed man. For a while

things went well; but he gave way to evil influences, became self-willed, rash, jealous and haughty, and came to a tragic end. He "died for his transgression which he had committed against the Lord."

The second king, like the first was chosen of the Lord, who took him from following sheep to rule his people Israel. He was a many-sided man, a warrior, a musician and a poet. He was not without faults and sin; but when he sinned was deeply penitent, and was called a man after God's own heart. Though he met with trouble and opposition his reign was a prosperous one. He came to the throne of Israel when it represented about 6000 square miles of territory, more or less, and left to his successor an empire embracing an area of about 60,000 square miles (Hurlbut). He has left to the religious world a rich legacy in his collection of devotional poems. He lived to a good old age, went "the way of all the earth", and "slept with his fathers".

The third king succeeded to the throne of his father. He took up the reigns of government with a deep sense of his own weakness and the need of wisdom from above to meet the heavy responsibilities of his office. The Lord granted



his request for wisdom. His reign was one of peace and prosperity. He became famous far and wide for his wisdom, riches and the magnificence of his court. Fortunately many of his wise sayings have been preserved and will do well to study and heed them. But, sad to say, in his last days his heart was turned away from God, he "did evil in the sight of the Lord," and, like many sons since, did not walk in the footsteps of his godly father. He was the last ruler of the united kingdom of Israel. After his death the empire was divided into five kingdoms.

As we study these lessons may we study them to profit and edification, noting examples of warning and examples to be followed.

Lessons from the Bible are never out-of-date; and so the following, thought received too late for the regular quarterly review, is gladly accepted and here given for our interest and edification.

### **A Few Thoughts for the Sunday School Review.**

F. B. Surbey

The value of our last quarter's lessons should not only be measured by our increased knowledge of Peter as a Bible character, but also by our increased knowledge of ourselves and our relation to our Master. Peter has now become

a mirror to us in which we may see our weakness by nature, and the strength and power we may have through Christ and the Holy Spirit.

Do we trust Jesus enough that when we are in the sea of cares and amid the storms of life we can say: "Lord, save me," increase my faith, teach me how to pray?

Do we realize our great confession when we said, "I believe that Jesus is the Son of God and that he has brought from heaven a "saving gospel"?

Have we ever denied our Lord during the week by trying to hide from the people the fact that we have become a part of his body, the church, and have promised to be one of his witnesses?

Have we tarried for the Holy Spirit and been filled by Him to the degree that we may influence sinners to say "What shall we do"?

Can we heal the lame soul by giving, not the silver and gold of "don't worry, you're all right", but the "such as I have"—spiritual advice and counsel that will bring comfort, hope and strength in the dark days of adversity and persecution?

Have we courage enough to obey God rather than man? To suffer the scoffs and persecu-

tions from without and within the church and rely on the Bible statements — “Rejoice and be exceeding glad for so persecuted they the prophets which were before you” (Matt. 5:12); “Yea, and all that live godly in Christ Jesus shall suffer persecution” (2 Tim. 3:12); “These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb” (Rev. 7:14)?

Do we know that prayer, united or individual, if earnest, persistent and yet submissive, delivers us from our prisons of selfishness, fear, pride and the cares of this world?

Let us meditate on these questions suggested by the lessons on Peter, and go with Peter to the school of Christ, then we shall be able to heed his advice to abstain from the lusts of the flesh, be law abiding, and live daily to the will of God.

—North Canton, Ohio

## PREACH THE WORD

Reuben Shroyer

Why preach it?

Because it is the plan God in his wisdom has devised to save men and women.

“For seeing that in the wis-

dom of God, the world through its wisdom knew not God, it was God’s good pleasure through the foolishness of preaching to save them that believe”. (1 Cor. 1:21)

“How then shall they call on him in whom they have not believed and how shall they believe on him of whom they have not heard? And how shall they hear without a preacher and how shall they preach except they be sent, even as it is written how beautiful are the feet of them that bring glad tidings of good things”. (Rom. 14:16.)

It is the plan the Lord Jesus gave to his disciples to save the world.

Go ye therefore and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit. (Matt. 28:19) And he said unto them, “Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved. But he that disbelieveth shall be condemned.” (Mark 16:15-16)

What shall we preach? The Gospel of Christ. (See Mark 16:15-16)

“For I am not ashamed (says Paul) of the gospel, (he gives reason). For it is the power of God unto salvation to every one that believeth, To

the Jew first, and also to the Greek." (Rom. 1:16)

Notice the Gospel is the power of God unto salvation. There stands the definite article **the**, which means the Gospel is the only power. Not a power but **the** power. If the Gospel was a power the language would imply there were other powers, by which men could be saved.

The instruction is preach the **Word**.

"I charge thee in the sight of God who shall judge the living and the dead, and by his appearing and his kingdom preach the word. He urgent in season, out of season, reprove, exort, rebuke, with all long suffering and teaching. (The apostle gives reason for so doing.) For the time will come when they will not endure sound doctrine but having itching ears, will keep to themselves teachers after their own lusts, and will turn away their ears from the truth, and turn aside unto fables." (2 Tim. 4:1-4)

Preach Jesus Christ.

"And the eunuch answered Philip and said, I pray thee of whom speaketh the prophet this, of himself or of some other? And Philip opened his mouth and beginning from this scripture preached unto

him Jesus." (Acts 8:34-35)

Result: he believed and was baptized.

Faith is obtained by hearing the word.

"So faith cometh by hearing and hearing by the word of God." (Rom. 10:17) "And when there had been much questioning Peter rose up and said unto them, Brethren, ye know that a good while ago God made choice among you that by my mouth the Gentiles should hear the **word** of the Gospel and believe". (Acts 15:7)

The seed is the word of God. (Luke 8:11) In believing it we are begotten by it.

"Of his own will he brought us forth by the word of truth, that we should be a kind of first fruits of his creatures." (James 1:18) "Having been begotten again not of corruptible seed but of incorruptible through the word of God which liveth and abideth forever." (1 Peter 1:23)

"For though ye have ten thousand tutors in Christ, yet have ye not many fathers, for in Christ Jesus I begat you through the Gospel." (1 Cor. 4:15)

By believing and obeying the Gospel our souls are purified and we are saved.

"Wherefore putting away all filthiness and overflowing



of wickedness receive with meekness the implanted word which is able to save your souls". (James 1:21) "Be ye doers of the word and not hearers only deluding your own souls." (verse 22).

The apostle Peter preached the word showing how or what must be preached, in preaching the word (See Acts 10:36-48; also 11:14-18).

Peter after telling how he was convinced that God wanted him to preach to the Gentiles (Acts 1:1-35), also refers to the word having been published throughout Judea concerning the life of Jesus (see verses 36, 38). He then calls attention to his death on the cross, burial, resurrection (verses 40-41). Appointed judge of quick and dead (verse 42). Prophets testify that believers in Christ shall receive the remission of sins through his name (verse 42). Believing in Christ through the preaching of the word of the gospel (see Acts 15:7). Having repented (Acts 11:18). Peter commanded them to be baptized for the remission of sins (Acts 2:38). We therefore conclude that in preaching the word, we preach the gospel. The Gospel consisting of facts to be believed, and commands to be obeyed, and wonderful

promises to be enjoyed. We pray that the Lord's blessing come on all preachers who are true to the record. So that many souls be saved and God's name glorified.

Brother Preacher, preach the word. It will be the savor of life unto life or of death unto death.

—Greentown, Ohio

## **LIFE**

### **Part I**

Samuel Hall

Life given by God. How thankful man ought to be that God was so mindful of him in the beginning to create him above every living thing upon the earth by breathing in his nostrils the breath of life, and man became a living soul. (Gen. 2:7)

**Length of Life to whom promised.** (Ex. 20:12)

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. May we pray mightily to the Heavenly Father that the day may soon come when children will honor their parents more, and show more reverence for their Christian teaching.

**Value of life** (Eccl. 9:10)

Whatsoever they hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest. We find here that we have a great work to do here below, to do the work that God has for us to accomplish, for we realize or should realize when we are called to leave this world that our life work is ended then all that we have done whether much or little we cannot change any time so we should make good the opportunity of our life while we are permitted to live here below.

**Vanity and uncertainty of life.** (Ps. 90:5, 93. "Thou carriest them away as with a flood: they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and growtheth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale that is told. The days of our years are three score years and ten; and if by reason of

strength they be four score years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away."

Here we have a glimpse of what life is. Thanks be to the Almighty God that we have the opportunity of living the Christ life here below and studying his blessed word and doin his commandments that he has given in his blessed book, the book of all books, the Bible.

**Method of spending life.** (Luke 1:75). In holiness and righteousness before him, all the days of our life, how greatful we ought to be to Jesus for preparing the way of righteousness for us to enjoy. (Rom. 14:8) For whether we live, we live unto the Lord: and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. (Phil. 1:20, 21)

According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body whether it be by life, or by death. For to me to live is Christ, and to die is gain. If the professing people of today was filled with the Holy Spirit as we find here in the apostle

Paul there would not be so much unrest and dissatisfied minds among the people of today. What a beautiful picture that Paul sets before us of living a Christ life. What a joy and comfort it was to Paul when it came his time to leave this world and the hope he had of the home beyond. It was not given to Paul alone but it is given to all who is willing to live the life that he lived. So let us live that life so when it comes to us to close our eyes to this earth and its cares that we can say as Paul said, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, given me at that day; and not to me only, but unto all them also that love his appearing."

—Route 2,  
Laura, Ohio.

### PSALM 43

#### Prayer for Delievrance.

- 1 Judge me, O God, and plead my cause against an ungodly nation:  
Oh deliver me from the deceitful and unjust man.
- 2 For thou art the God of my strength; why hast thou

cast me off?

Why go I mourning because of the oppression of the enemy?

- 3 Oh send out thy light and thy truth; send them lead me:

Let them bring me unto thy Holy hill,  
And to thy tabernacles.

- 4 Then will I go unto the altar of God,

Unto God my exceeding joy;  
And upon the harp will I praise thee, O Godfi my God.

- 5 Why art thou cast down, O my soul?

And why art thou disquieted within me?

Hope thou in God; for I shall yet praise him,

**Who** is the help of my countenance, and my God.

#### Directory of Publication Board

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# BIBLE MONITOR

VOL. V.

July 15, 1927.

NO. 14.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and  
Scriptural in practice.

OUR WATCH WORD—Go into all the  
world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## EXPLANATORY NOTES

There seems to be some little misunderstanding relative to the three Boards of the church and the functions of each, so an explanation is called for and is given here.

First the Board of Trustees, the legal successors of the Trustees of the Bible Monitor Publishing Co. This Board legally takes over the entire work and business of its predecessor, the Trustees of the Bible Monitor Pub. Co., including funds in the Treasury at the time the transfer was made June 2nd, 1927, at the Goshen, Ind., Conference.

This Conference created a Board of Publication. This Board now takes care of all the publishing interests of the church. Such funds as were turned over to the Board of Trustees to take care of the publishing interests of the church will now be used through the Board of Publication.

All other funds turned over

to the Board of Trustees or that may hereafter be received by them as bequests, endowments, etc., will be used by them for the purposes designated by the donors.

The Goshen Conference also created a Board of Evangelism and Organization. This Board takes care of calls for preaching at isolated places and assists in organizing isolated groups of members into working congregations.

By mutual consent and agreement of the members of this latter Board the territorial lines named by the Goshen Conference are changed and will be operated as follows:

All territory east of Mississippi and Ohio rivers are assigned to brother Walter Cocklin, Mechanicsburg, Pa. All territory west of Ohio river and north of a line running west from Cairo, Ill., to Colorado, thence north with west line of Kans., Neb., and the Dakotas, to L. I. Moss, Fayette, Ohio. All territory west

of Mississippi and south of a line running west from Cairo, Ill., to Colo., thence south with west line of Okla., and Tex., to B. E. Kesler, Poplar Bluff, Mo. All territory west of the Dakotas, Neb., Kans., Okla., and Texas, to S. P. Van Dyke, Newberg, Ore.

All persons desiring help through this Board should correspond with the party in whose territory they happen to be, and their wants will be cared for as means in hand will permit.

As means for this work is limited, it is suggested parties desiring help ascertain how much they can raise to assist the Board in a financial way to supply them with the desired help and then write the party who has been assigned the territory in which they live.

Now it is needless to say any and all of these Boards need means to function in the various activities designated by Conference, and the work will be done only as means in hand will warrant.

So, let all who feel interested in the work of any of these Boards get busy and see that the means are forth coming and the work will go on. Otherwise it will lag, and a general feeling of discouragement

and disappointment will prevail, which will be very hurtful to our cause.

Therefore, let us rally to the assistance of these Boards and the work will go forward in a way that will lend inspiration and encouragement to all.

J. L. Johnson, 463 W. Patriot St., Somerset, Pa., is Treas. of the Board of Trustees, and also of the Board of Publication. Just tell him how you want your money used or what you give it for and he'll take care of your wishes.

L. I. Moss, Fayette, Ohio, is Treas. of the Board of Evangelism and Organization.

If you want to help in this line of work, send it to him and he'll do the rest.

Which Board is most important? and which is the most needy? and how much do they need? and which should I help?

Don't know. Study their work as reported in July 15, Monitor, then decide. But if you are in doubt about it, suppose you just help all of them a little. Then you won't go wrong. But anyhow, help.

True the Boards are to direct the work but this is every man's job and the Boards can function only as we make it possible for them to do so. "Nuff said", now, so let's get busy and see to it that the

work goes on. Meanwhile praying God's direction, and his blessing on the work.

## DESTRUCTIVE THEORIES

J. F. Britton

As our modern theorizers have about engulfed Christianity in a chaotic conglomeration, it would be wise for those who have avowed their allegiance to the Lord to pause long enough to get their bearings, and consult their chart and compass. (See Rom. 8:4-17.) "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect." (Matt. 24:24) Hence it is an irrefutable fact, that truth partly told and incorrectly stated, is equal to a straight out falsehood. "Lest Satan shall get an advantage of us, for we are not ignorant of his devices." (2 Cor. 2:11) Satan is an artful and a malignant spirit and has many devices to decoy and corrupt the cause of Christ, and ruin the souls of men. Hence preachers and teachers, who deny his personal existence, and do not oppose his influence and devices, are not eligible as leaders in the church of Christ. Through the

destructive theories of satan, we have the erroneous and destructive theories of Calvinism, universalism, liberalism, modernism and many other fantasticalisms. And these heresies are rampant in the modern church.

The writer believes that the great prophetic vision that John had on the "Isle of Patmos", of the modern church in her collapse of apostasy", is nearing its limit. "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornications with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." (Rev. 18:2-3) An awful arraignment burning with the wrath of the eternal God, against the modern church. And, too, with an open Bible before her, and all her Biblical knowledge and possibilities. But listen, "And I heard another voice from heaven, saying, come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto



heaven, and God hath remembered her iniquities." (Rev. 18:4-5) No wonder Paul wrote "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing. And I will receive you, and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty." (2 Cor. 6:17, 19)

These texts are imperative and definite in their demands. It follows then without saying that our relations with the Lord, depends altogether upon our actions and the life we live. To be sons and daughters of God in Christ Jesus, there must be a change of relations from a nominal church to a church that is lead and directed by the Holy Spirit. Hypothesis and modern theories are a dismal and dangerous realm. No wonder Jesus said, "Behold, I have told you before, wherefore if they shall say unto you, behold, he is in the desert, go not forth, behold, he is in the secret chambers, believe it not". (Matt. 24:25, 26) Hence the whole matter of man's future destination, virtually resolves itself into two outstanding fundamental and irrevocable facts or truths. First, it is not speculative theory, nor hypothesis, nor modern theological doctrines of

men. And it is not civic righteousness and social regeneration. This expositon is verified by Jehovah, when he said, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:7-9). Second, it is just as Jesus said to Nicodemus, a ruler of the Jews, "Verily, verily, I say unto thee, except a man be born of water and of the spirit, he can not enter into the kingdom of God". (Jno. 3:5), "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6:5) "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also ap-

pear with him in glory." (Col. 3:1-4).

In that celestial city the home of the soul, where the wicked cease from troubling and the weary are at rest, there will be no destructive theories, hypotheses, and wicked devices. It will be all joy and peace, and that rest that remaineth to the people of God. No wonder Paul inspired by the Holy Spirit wrote saying, "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." (1 Tim. 3:16) "So when this corruptible shall have put on in corruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory, O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." (1 Cor. 15:54-57).

Thank God, praise his holy name! That the Christian whose life is hid with Christ in God, has a living and abiding faith that he can look beyond

this perishing world, with its destructive theories, hypothesis and vain genealogies and deceptive devices.

—Vienna, Va.

## MORE OF WHAT THEY SAY

J. A. Wyatt

In looking over the articles of John S. Flory, D. H. Zigler and R. H. Miller on "More of What They Say" why all of the members of the Church of the Brethren ought to take the Messenger and then reading Bro. J. H. Moore's article in Messenger, Feb. 12th, page 98. on "Denominational Success." It seems that the last part of his article solves the whole problem where he says "the only way we are going to succeed as a denomination is to get back of our own denominational claims and stay there with a view of doing something serving the purpose for which the church of the living God was by divine directions brought into existence." It seems to me there is where our trouble lies, the reason our church paper is not recognized as it should be. We have not stayed back of that church that was brought into existence by the Holy Spirit. Neither have some of the leaders



and some of the laity even stayed back with the church but have run wild and are courting the world and the worldly churches. What I mean by courting the world is the sisters bobbing their hair and the wearing of the hat and the brethren throwing the order of dress away and putting on the tie and the standing vest instead, and then, like First Peter 4:4, think it strange that some others do not "run with them to the same excess of riot speaking evil of them." I feel the wrong meaning is taken of 1 Tim. 6:12 where Paul said "all things are lawful." I think he had in mind the natural as well as the spirital, the natural law does not prohibit going to the fair, look on at the dancing, horse racing and the auto racing, and even betting a little on the races, and attending the picture show, but while the natural law does not prohibit these evils we believe if we were to call Paul up and consult him on this subject he would say it is not expedient or lawful for the professed Christian to even look on these things, and now in conclusion, I would say we as a church have passed minutes on nonconformity to the world and have sent literature most all over the globe stating we stand

for nonconformity in dress and a separate people.

May God bless each one that has put on Christ and may we be willing to get back with that church that Bro. Moore spoke of and live a life of faithfulness to the heavenly Father is my prayer.

—Route 1,

Chowchilla, Calif.

Dear Monitor:

If I could find words to, I should like to express my thanks for the God given privilege I have enjoyed in reading those four, as I believe, God inspired articles of Sister Morris in the four last Monitors, as she took the different expressions, commands, prophecies and warnings found in God's word, and spread them so fittingly onto the events contained in history from the beginning to present day, and by prophesy using God's word right from the lips of the beloved disciple John, the revelator and so minutely pointing out the second coming of Christ to call his church to safety with him, while the tribulation time, or ruling with a rod of iron, or the putting down of his determined enemies. Then his third coming with his church to set up his kingdom on this earth and sitting on his father David's



throne and with his own redeemed ones, reigning as Lord of Lords and king of kings according to the sayings of the prophets of long ago.

How I was lifted up not quite out of this old body, but in contemplation of that glorious living and reigning with him in that 1000 year period, when the curse because of sin is removed from this earth the great Sahara and Gobi the sand blows of New England will blossom as the rose, the miasmatic disease and mosquito-breeding swamps will be filled up and become sanitary, and this old earth will bring forth and produce in her full strength, as God in the beginning intended it should. I didn't stop there. I heard with joy unspeakable that glorious invitation, "Come ye blessed of my Father, inherit the joys prepared for you from the foundation of the world" and viewed with healed eye sight the new heaven and new earth and with rapture caught sight of the New Jerusalem coming down from God out of heaven, our eternal home with God and Christ his beloved Son, our elder brother, where there is nor ever was, nor ever will be any sin or pain or sickness or death, because Christ who is our life, had wiped out sickness and pain and forever

conquered death.

Now, when we take up the papers and read what we do of the goings on, look on the streets and see and hear as we do, all that is up in so many ways, then saddest of all see, as we cannot help but see, the apostasy of the church so conformed to the world in her tricks, frivolities, and forgetting God. How can we think otherwise than that we may at any time hear Gabriel's trumpet call announcing Christ's coming. Then how all important that we stop, listen and heed God's call to prepare to meet him. We ought to thank God that, although satan some how was permitted to, as he supposed, get rid of Christ's chosen apostles all but the beloved one, that he couldn't wipe out John Why? Because God had a job to be done that he wouldn't trust any one but John to do.

God in his great love wished mankind to know what he would not know, if he did not save and fit John whom he knew so well, too, in the Spirit on the Lord's day, receive the vision and write the book of God's revelation for man's good.

S. M. WEST,

36 W. School St.,

Westfield, Mass.

## MILK AND WATER

James L. Switzer

Line up the professors of our high schools. Read to them Exodus 20:11, and you will get the "horse laugh".

Line up the revisers of our Bible—everyone of them together. Now read Exodus 20:11 to them. What is the result?

"Can't see it that way!" Why not? "Because the Grand Canyon in Colorado is a mile deep!" "And because it would take a million years to wear them out so deep!"

Line up nine tenths of the pastors from the high toned schools and read the same passage to them. "There must be some mistake about that". Why so? "Because Rand & McNally says the world was once a red hot ball and it could not be cooled off in a week."

Is this the way to bring up our children in the nurture and admonition of the Lord? Does it agree with Deuteronomy 6:7 or 11:18, 19? Does it agree with our Savior? Does it agree with the teaching of the Old Testament or the New—with Moses or the prophets?

Is such teaching safe for our children? These may seem to be impertinent and silly questions. But if so, they are asked by one that was once a man,

and twice a child. Brethren! Let us teach our children the Truth and not the philosophy of hell.

Whether the earth was once a red hot ball; I predict that some teachers will yet find it so, to their sorrow.

—Carterville, Mo.

## To The Bible Monitor.

The Clover Leaf, Dunkard Brethren church held their love feast Saturday evening, June 11.

One more dear sister signed up to be with the church. Fifteen surrounded the Lord's table.

Bro. T. C. Root of Elk City, Okla., officiated.

We have Sunday school and preaching every Sunday morning and Christian Workers' meeting Sunday evening.

Song service and Bible reading on Thursday evenings.

Mrs. J. L. Wertz,

R. F. D.,

McClave, Colo.

## Wanted.

The undersigned would like to secure one or more volumes of the Gospel Messenger dating between the years 1890 and 1900. If there is some reader of this paper who has such and would care to part with them will you write giving your

price and the date. Incomplete volumes would be acceptable provided you state the number of issues missing.

B. E. Breshears,  
Omak, Wash.

Dear Bro. Kesler:

On May 26 Bro. A. Leedy, J. A. Root and the writer drove to Great Bend, Kans., where we held three services, and Monday, May 30 we went south to Iuka, Kans., finding five dear members who were willing to sign up with the Dunkard Brethren. These were all of one family. We had a very pleasant visit with Bro. and Sister Jarbo and children holding three meetings. Friday, June 3 drove to McClave, Colo. We expected it would take two days on this trip but only took one day, making us a day early.

There is an earnest, willing band of brethren and sisters there. We had preaching, June 4 at night and for one week, closing Sunday night, June 12.

On June 9th the members residing near McClave, Colo., organized into a working body eleven resident charter members and five of Iuka, Kans., one of Great Bend, were accepted as charter members, they all are strong in the good old faith. There is one resident minister, Bro. Marion Roesch,

two resident deacons and two in Kansas. The country in Colorado looks good and prosperous. A fine place for our brethren to locate. Any one, especially ministers, are requested to consider this place for future home. There is a good opportunity for good success at Iuka, Kans. It is a fine farming country; the best wheat we saw was there.

The Monitor is doing good work. We pray God to bless Bro. Kesler in his good work and all brethren that are connected with the paper.

T. C. Root,  
Route 6,  
Elk City, Okla.

Brookville, Ohio,  
June 28, 1927.

On April 18th Bro. L. I. Moss came to the home of the writer, five miles south of Brookville, Ohio, and held three meetings with good attendance on the evening of April 20th. Eight members organized a Dunkard Brethren congregation with Bro. L. I. Moss presiding. Bro. L. W. Beery, acting clerk. Bro. T. A. Robinson of the Eldorado church was chosen elder. H. C. Bowser clerk and treasurer. Nine of congregation at Plainview.

At this writing we have



thirteen members. Two deacons.

Sunday School and preaching every Sunday.

Harry C. Bowser,  
Brookville, Ohio

### From Eldorado, Ohio.

"I was glad when they said unto me, Let us go into the house of the Lord." (Psa. 122:1)

With this spirit of gladness within us, and God's guiding hand leading us, most all of the members of the Dunkard Brethren church of Eldorado, Ohio met at the home of Bro. Albert Zumbrum's and enjoyed a good old fashioned love feast on Saturday evening, May 14, with forty surrounding the Lord's table and Bro. Abraham Miller, our elder, officiating.

We were wonderfully blessed by having a goodly number of visiting brethren and sisters with us, coming from all directions around us, there were also several outsiders in to view the sacred occasion.

The brethren sure gave us some very uplifting sermons, both Saturday and Sunday, as we had all day service, both days and all was well attended.

As the brethren and sisters left for their homes, they all expressed themselves as being

wonderfully blessed and we all could say that we were glad to be there.

Gladys Raman,  
Cor. Sec'y.,  
Greenville, O.

### Panora, Iowa.

On June 4 Elder S. P. Van Dyke of Newberg, Oregon, came into our midst, and held a series of meetings the following week, each evening dealing out the Bread of Life to an interested and appreciative audience. At this time we were made to rejoice when six new members were added to our number. One young sister entered the fold by baptism. On June 11-12 our much longed for Love Feast was held. Thirty-six surrounded the Lord's table. Old and young alike, partook of the sacred emblems, thus showing forth the Lord's death till he comes.

Sunday morning a children's meeting was held at the Sunday School hour, after which Elder Van Dyke again preached a very interesting and inspiring sermon. We feel that we have received much spiritual strength from these services. God has blessed us, and we pray, will make us a blessing.

Beulah M. Fitz,  
Panora, Iowa

**Announcement.**

We, the Plevna congregation of the Dunkard Brethren church are expecting Bro. Robert Cocklin of Mechanicsburg, Pa., to begin a series of meetings at this place Sept. 18 continuing two weeks or more.

Our love feast will be held Oct. 1 beginning at 10 a. m.

A cordial invitation is extended to all who can come, and hope many will do so, and enjoy this meeting with us, and help to encourage one another.

Tena Smith,  
Cor. Sec'y.,  
Route 6,  
Kokomo, Ind.

**HOLD FAST**

Glenn Cripe

Let us hold fast the profession of our faith without wavering (Heb. 10:23). This is an admonition that Paul gave the Hebrews that would be good for us today.

If there is any period in the history of the world that the Christian should hold fast the profession that he has received from the study of the scriptures, that time is right now when all the world is so careless of its moral and spiritual life. Especially is this true of the Dunkard Brethren people,

for not only have they received their profession of faith from their study of the scripture, but also from their forefathers who have handed down to them the faith and practices they now hold.

In the time of Paul he saw the necessity of exhorting the people to hold fast the faith without wavering, and the part that says "without wavering" is overlooked to a great extent today. This part is as necessary as the holding fast part, for today there are many denominations that claim they hold fast the faith; they can be counted by the hundreds. However, who will say that they have not wavered in the faith that was once delivered to the saints.

In what direction is the departure from the faith most probable to go? In looking into the past we see many denominations who have at one time held some of the doctrines that we hold; among these doctrines probably the prayer veil will be a good example, as some now popular churches once practiced this. The direction of wavering has invariably been in the direction of liberality of practice, and among these churches the prayer veil is only a matter of history. We must watch or it

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L. I. Moss, Fayette, Ohio, Secretary, to whom all applications for stock should be made.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

Grant Mahan, Homestead, Fla., Associate Editor.

will be the same with us.

At one time in the history of the Brethren there was an element that grew very liberal in its beliefs, and they had the courage and honor enough to withdraw unto themselves. They were known as Progressives. Today there is the same element in the old organization, only they have not the open honor that those of former times had. These get and hold places of responsibility in the church, under the pretensions of holding the faith, and then they subtly change their teachings in such a manner that it is not openly visible that they are injecting into them a poison that eventually

changes the belief and practice of the whole church. Now they openly state some of their erroneous doctrine; to such an extent have their plans succeeded. Of these the writer of the Holy Scripture says, "For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."

It was for the purpose of not wavering in the faith that the Dunkard Brethren church was organized, for the old organization was wavering in its faith. It did not continue to teach and practice as it had done in former years. In some parts of the country the varying was hardly perceptible, and I thank God that there are such places, while in other places the wavering has passed all bounds and will not be curbed. The leaders have entrenched themselves in such a manner that they can not be dislodged, and so there still being faithful members there, they could see no other way than to reorganize. That reorganization is now before you under the name Dunkard Brethren.

Let us all be united; those of the same faith and practice under the same head; and then let the members of that body



see to it that the faith is held from now on without wavering as the disciple admonished.

—Goshen, Ind.

## A PREDICTION

W. Y. Smith

The siege of Jerusalem foretold by Christ and the prophets. Matt. 24. But first let me tell you right here. I am a man of about three score and ten and have never heard a sermon preached on Matt. 24.

But let that be as it may. The disciples came to show him the temple, but Jesus said the time would come that there would not be left one stone upon another. And it did come. But when? Let us follow further the words of the Master. The siege was so great, says Josephus, as he was an eye witness, he says the whole country of Judea was at rest until sudden destruction came on them. But it was only prophecy fulfilled where God told Moses to speak to the Israelites. (Deut. 28:15) But as we are not through with the 24th chapter of Matthew, we turn to the 15th verse, "stand in the holy place." Probably the temple is meant by the holy place. Now (he that readeth let him understand) we be-

lieve we are given to understand. We go to the 21st verse, "Great tribulation". The siege must have been wonderful but Josephus saw it. Verse 29, "When the Romans came with their armies upon Jerusalem the eagle came too." Now we go to the 29th verse, "Immediately after the tribulation of those days" (What days?) Of the siege is meant. The sun shall be darkened and the moon shall not give her light. For a proof of this turn to Isaiah 13:9-10. Fire fell from heaven during the siege the smoke darkened the sun and moon for six months says Josephus.

Now we turn to v. 30. Then shall appear the signs of the son of man in heaven. (Signs only). The disciples thought he would come immediately. Turn to Luke 19:11, 12. Get your Bible and look up these references and see if I made any mistakes in the quotations.

I like Luke's gospel. 19:41, 32. Jesus beheld the city and wept over it. Jesus told the disciples not a hair should perish. (Luke 21:18) As the Christians escaped the destruction of Jerusalem by fleeing to the mountains. The opportunity was given them for their obedience. But to the suffering Jews it was wonderful.

Jerusalem not destroyed yet.

More concerning the destruction of Jerusalem. They ate the flesh of their sons and daughters in the siege. (Ancient history). Jerusalem destroyed about A. D. 70 by Titus, the Roman governor. Constantine, in order to banish the Jews from his empire cut off their ears. And in Spain the heated boot was used to punish them. They were compelled to pay a poll tax every time they crossed the boundary line. Moses, through the Lord, prophesied this over 3000 years ago. The Romans is that fierce nation to come upon them until they be destroyed. In the siege the children snatched the food out of the very mouths of their parents and mothers. Josephus gives the details of a lady killing her own suckling child and eating it for hunger. These words of our Lord were spoken 37 years before the destruction of Jerusalem and only a very short time before the crucifixion.

Fearful sights. And great signs shall there be from heaven (Think of it). (Luke 21:11) What were the fearful sights? The eye witnesses both Josephus and Tacitus agree, they saw a sword over the city at the siege. Further more at

Rome fire fell from the clouds upon the temples and a loud voice was heard proclaiming the removal of gods or idols. A sound of a departing host was heard. That goes to show the Romans it was the design of God from the beginning. (Deut. 28) The Romans, chosen of God to do the destroying. And there were 60,000 Roman soldiers besieged them and hemmed them in. The soldiers were faint and weary and overpowered with the work of destruction. Jesus was more concerned about the destruction of Jerusalem than he was about his own death? When he turned to the women who were lamenting over his death, he told them not to lament for him but weep for yourselves and children. Now throughout the land and city there were one million three hundred thousand suffered death. Ninety-seven thousand were led into captivity and sold for slaves. There were still two thousand five hundred left. They were given to the wild beasts to kill.

If you want more information consult either or both Josephus or Tacitus' book as they were both eye witnesses.

—Shaw, Oregon.

**A NEW THOUGHT**

Is feasting and banqueting wrong in our churches? The Bible says:

What? have ye not houses to eat and drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. —1 Cor. 11:22.

Dear Friend:—Even Solomon the wise man said:

It is better to go to the house of mourning than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart.

See 1 Peter 4:3.

Roy Altensey.

**ARE WE BUILDING ON THE ROCK CHRIST JESUS**

D. W. Hostetler

In Matt. 7:24, "Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock."

We are building not only for time but for eternity. We are the architects of our own destiny, either for well or for woe.

Character is the great thing we should be concerned about. We may be too much concerned about reputation, but

reputation is what people think of us, but character is what God knows us to be.

Christ had a poor reputation but a fine character, the same thing is true of the apostles, but the thing that is most pleasing to our Lord is to have us hear his word, and not only hear, but do the things he says.

Now let us note the text at the head of this article. Jesus said to hear his word.

In Deut. 18:15, Moses tells the people about the prophet that would be raised up from among them like unto him, and unto Him should they hearken.

Then in Acts 3:22, 24, with this statement added, that it would come to pass, that every soul that would not hear this prophet would be destroyed. This statement should lead us to love our Lord all the more and cling closer to the things he has said.

When Jesus was baptized, God said he was his beloved Son, and in him he was well pleased. Mark the fact that Jesus was doing the things that was well pleasing to the father.

Then too, in Matt. 17:5, in the transfiguration, a bright cloud overshadowed them, and a voice out of the cloud said, this is my beloved Son, in



whom I am well pleased, hear ye him. Is it not true that a lot of folks are inclined to hear what men say instead of what Christ has said.

But Christ is speaking with authority, he is the Son of God, and was sent by God on a mission of salvation, and was in the world on the mission with God Almighty back of him, therefore Paul said, "God who at sundry times and in divers manners spake in times past through the prophets, hath in these last days spoken unto us by his Son," for he has spoken the message of life, and the only message that can give life.

For this reason John, writing to the seven churches of Asia, closes each letter with the wonderful statement, "He that hath an ear let him hear, what the Spirit saith to the churches."

Now because people do not hear what Jesus says, many churches have become social centers instead of soul saving institutions.

Jesus said, "he that heareth these sayings of mine, and doeth them, I will tell you who he is like, he is like the man that built his house on a rock" it is the doing, in faith believing that counts for most.

Jesus said, "upon this rock I will build my church." This

rock, referring to himself. Then let us be sure that we are building on this rock, and how may we know that we are building on this rock? By hearing the truth and obeying it.

Jesus said, "if ye know these things happy are ye, if ye do them." There are three things stated here: First, Knowledge; second, Duty; third, Happiness.

For in Eph. 2 we read, "We are no more strangers and foreigners, but fellow citizens with the saints and of the household of God, and are built upon the foundation of the apostles and prophets. Jesus Christ himself being the chief corner stone." And in building on this foundation, we become a building fitly framed together, and it will grow up into a holy temple, and is the habitation of God through the spirit.

This stone which has been rejected, has become the head stone of the corner, for we read in Isa. 28 that "the Lord lay in Zion a stone for a foundation, a tried stone," a precious corner stone, a sure foundation, and we are to believe in him, but many like the Jews are rejecting him.

Then Paul in - Cor. 3, tells us to be careful how we build on this foundation for other

foundations can no man lay than that which is laid, Christ Jesus.

Now the great question is, what kind of material are we putting in this building that we are building for eternity? Is it wood, hay, stubble or gold, silver and precious stone which represent the doctrine of Christ? Now this is the material that must go into our building for eternity if we want it to stand the test, for wood, hay and stubble represent false doctrine and worldliness and in doing of these, the individual is building on the sand and it can not stand.

—Beaverton, Mich.

### EVIL REMARKS

Mrs. Sarah E. Yontz

I am especially anxious that each and every one that has united with the Dunkard Brethren read the entire chapter of James 3.

I am sure that if not only read it but study it carefully and prayerfully we will be more careful as to things some of us say in regard to the dear brethren and sisters in the Church of the Brethren. I am sure God nor his Son are pleased with such evil remarks.

I am not guessing at

what I am saying for I, myself, heard some very unbecoming remarks some of our people have made, just because some in the Brethren church have talked so very disrespectful of us for the stand we have taken does not give us any right whatever to do likewise and only shows a weakness on our part, as well as theirs. Allow me to say right here that we have all we can do to take care of our own church without wasting our time on criticising members of the other church. We must love them and since we feel we have something nearer the Divine Word of God than they for the past few years have had. Let us diligently work for the lost souls, and as we are taught to love our enemies (if we have any) does not give us any room to hate them, and if we are true followers of God we will not, but hold them up to the throne of grace.

Since we have the Dunkard Brethren church now to work in let us watch our tongues that they do not say such wicked things and wish they would do likewise (take care of their own church) we have no say there any more, and I thank our Heavenly Father that I do not despise them but only long for them to see the Gospel as we feel is nearest

his approval and only hope the time may come when we all will be following him more closely as Peter did after he had been following "afar off."

I feel the Bible Monitor has done a wonderful amount of good and hope it may yet hold forth the Gospel in its purity, and if any have a fire kindled in their hearts, dash cold water on it at once and put it out before the tongue gets warmed up for then is when harsh, unkind words are spoken and they are like a basket filled with thistle down in a strong wind, so easily blown away, scattered here and there and when once gone it is impossible to gather them again,

and think of the evil that will grow from it, so with unkind words spoken, they never can be collected again and often the story is much enlarged, and who knows where it will stop? I have felt burdened a long time with these thoughts and take this method for relief and only trust these few remarks may cause us to stop and consider, not because this is the only sin to watch but is only one among the many.

"Watch and pray, etc." (Matt. 26:31); also "And what I say unto you I say unto all, watch." (Mark 13:37).

—Topeka, Indiana.

Don't Forget to Read the Bible.

## Three-Year Bible Reading Course

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

**Motto: READ, THINK, ACT**

### OUR MONTHLY TEXT

\* \* \* \* \*

\* So they read in the book \*  
\* in the law of God dis- \*  
\* tinctly; and gave the \*  
\* sense, and caused them to \*  
\* understand the reading \*  
\* (Neh. 8:8). \*

\* \* \* \* \*

Scripture References: Neh. 8:1-12; Lev. 10:11; Deut. 31:11-13; Josh. 8:34, 35; Luke 4:16-

20; 24:27, 32, 45; Acts 8:30, 31; 9:20; 13:14-16; 18:4; 19:8; 28:30, 31.

Daily Readings.

AUGUST

(Readings in parentheses optional)

1. Mon.—2 Chron. 31. (2 Ki. 18:4-8)
2. Tue.—2 Chron. 32 (2 Ki. 18:9-20:21; Isa. 38)
3. Wed.—2 Chron. 33 (2 Ki.



21)

4. Thu.—2 Chron 34 (2 Ki. 22:1-23:20)
5. Fri.—2 Chron. 35 (2 Ki. 23:21-30)
6. Sat.—2 Chron. 36 (2 Ki. 33:31-35:17); Jer. 52:1-30; Hab. 1:6)
7. Sun.—1 Sam. 26; Rom. 8:31-39
8. Mon.—Ezra 1:1-2:34
9. Tue.—Ezra 2:36-3:13
10. Wed.—Ezra 4
11. Thu.—Ezra 5
12. Fri.—Ezra 6
13. Sat.—Ezra 7
15. Sun.—2 Sam. 2:1-4; 5:1-5; 6:1-15; Psal. 24 and 84
15. Mon.—Ezra 8
16. Tue.—Ezra 9
17. Wed.—Ezra 10
18. Thu.—Neh. 1, 2
19. Fri.—Neh. 3
20. Sat.—Neh. 4
21. Sun.—1 Chron. 17; Heb. 1:1-14
22. Mon.—Neh. 5, 6
23. Tue.—Neh. 7:1-38
24. Wed.—Neh. 7:39-7:3
25. Thu.—Neh. 8:1-9:3
26. Fri.—Neh. 9:3-38
27. Sat.—Neh. 10
28. Sun.—2 Sam. 11:1-12:25; Psal. 103:8-14
29. Mon.—Neh. 11
30. Tue.—Neh 12
31. Wed.—Neh. 13

## DOES CUSTOM MAKE RIGHT?

J. E. Petry

Does custom ever make right?

Dear readers, I wish to say custom itself never did nor never will make right anything in our Christian journey for that great celestial home beyond this vale of toil and sorrow.

In speaking to some in regards to some things practised in the church they will say such has been the custom ever since I can remember. How about the popular church which says the supper, the footwashing, the prayer veil, nonconformity, etc., are not essential to salvation, but only a custom practiced by a few, does it release those of us who have come under the light of the Gospel from doing our Christian duty and obeying those commands?

Again I have asked many times where we have any Gospel for an intermission between the supper and communion for covering the tables. (Matt. 26:26) "And as they were eating Jesus took bread and blessed it and brake it and gave it to the disciples and said, take eat, this is my body". Again, Mark 14:22:

"And as they did eat Jesus took bread and blessed and brake it and gave to them and said, take eat, this is my body."

In the light of these plain gospels and the example Jesus gave us it would be much better to link the supper and communion together by having no intermission in the services.

Again one brother remarked that we need to tarry one for the other as Paul said, but that tarrying was at the beginning of the services for he plainly says in 1 Cor. 11:33-34: "Wherefore my brethren when ye come together to eat tarry one for another. And if any man hunger let him eat at home that ye come not together unto condemnation."

The tarrying here referred to was at their coming together for the Lord's Supper. Also there were things that were badly out of order which Paul knew needed to be set in order as the latter part of verse plainly shows for he says, "And the rest will I set in order when I come."

Yes, dear reader, let us try and get just as close to Jesus in our Christian walk and then stay close to him and be very careful that any custom we may set up harmonizes in

full with the divine law of God.

—Eldorado, Ohio.

## FOR THESE THINGS WEEP

Wm. Root

That was the plaintive cry of the prophet Jeremiah when he beheld the spiritual and physical desolations of the Hebrews and their land. Again his sad wail is, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." Surely the prophet here had great cause for weeping and lamentation. Again because of certain evils among the Jews we read of Ezra weeping and casting himself down before the house of God. How his heart bled over their sad condition. Again the psalmist David cried out, "rivers of water run down mine eyes because they keep not my law." Very deeply indeed was he touched at the disobedience and general wickedness which prevailed.

Again we have Jesus weeping over Jerusalem. "Jerusalem, Jerusalem, thou that stonest the prophets how oft would I have gathered you as a hen doth gather her brood

under her wing, but ye would not."

Dear brothers and sisters, is there not a great cause for sorrow, weeping and earnest prayer on account of the spiritual desolations in the church today? Certainly all true observers of real conditions will admit the fact of the spiritually depleted state of the church today. How the church which is the bride of our dear Master is running after the sinful pleasures of a wicked world. How many of us can say, with the prophet Jeremiah, for these things I weep, and for a largely back-slidden church can we say, "For her my tears shall fall, for her my prayers ascend?"

"Did Christ o'er sinners weep and shall our cheeks be dry?"

—1106 Main St.,  
Great Bend, Kansas.

## HOLY KISS

Joseph Swihart

Since the holy kiss has been discarded among the Brethren we feel to write a few lines on the subject. There are many forms of salutation, such as how are you? hal-loo, the wave of the hand, or the tip of the hat. Such forms are very common salutations and seem pre-

ferable in the Brethren church as well as in most of the popular churches to the one that Paul gave in Romans 16: "Salute one another with a holy kiss, the church of Christ salutes you." This we would understand to mean any and all individuals composing the church of Christ, are under obligations to observe this divine injunction as a custom among us as brethren and sisters. Why should we observe the kiss? First, because it is a command. Second, because it is a manifestation of love. Third, because it is an act of righteousness. Fourth, Paul connects it with holiness, 1 Cor. 16:20, "Greet ye one another with a holy kiss." It would seem in this present age the holy kiss has become an optional matter left to one's choice. "Do just as you please about it." Not feeling the power of the gospel, and if you salute your brethren only what do ye more than others? Do not even the publicans so.

If we observe only the salutation common to the world what more reward have we? Is not the gospel sufficient on this question? We must come out from among the world and be a separate people. Nothing distinguishes us as a separate people so much as the observance of this command. Sad in-



deed it is when we meet brethren whom we have not met for a long time and the stiff arm with the little touch of the hand is extended, almost as much as to say non-essential. Now a few questions that come up on the contrary side. When, and how often? Those questions no doubt are some times asked to evade the issue. It was no doubt the custom of Paul when he met his brethren to extend his right hand of fellowship, and the holy kiss, a very appropriate way to meet each other.

Some brethren seem to think at the love feast is all that is necessary. Some say, "the holy kiss is not an ordinance to be observed on a special time but a custom." Custom as defined by Webster, "frequent or common use or practice. A frequent repetition of the same act, established manner, habitual practice."

Such was the custom in Paul's time. Such was the custom of the Brethren for many years until recently this custom has lost its place in the church, to disregard or set aside the holy kiss as a custom or practice and give it a place in the love feast only, as an ordinance is absolutely unscriptural. Nothing is mentioned in that upper room. It would seem strange after having in-

stituted the supper, communion and feetwashing to say nothing about the holy kiss if that is the proper and only place to observe it. To observe it at a love feast only is the first step to set it aside altogether. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation of him also shall the Son of man be ashamed when he cometh in the glory of his father with the holy angels.

No brother filled with the Holy Spirit will be ashamed of this custom enjoined on the people of God by divine revelation.

—Chief, Michigan.

All orders for extras of this issue have now been filled. If you didn't get yours, or if you need more let us know.

Our agents are doing a splendid work, but now is the time to roll up the list so they may start with July 1 issue and get full report of the Goshen Conference.

## FINDING THE SHEEP

A. H. Zumbrum

Some few weeks ago a brother and sister came driving in at one of our meetings,

who live some thirty-five miles away, and being informed by Bro. Moss that we were organized and having services they hunted us up, and after being at a couple meetings they identified themselves with the Dunkard Brethren and said they have been trying to find the sheep for some time and now they have found them. They also said they knew the sheep when they found them, and knew they could tell them when they saw them. This has caused us to do some thinking. So I will try to express some of my thoughts to the Monitor family.

The first thought is: Trying to find the sheep. The word sheep is used meaning the church. It is natural for sheep to stay together, as we sometimes say "birds of a feather flock together". So it is also natural for the children of the kingdom of God to get into the same sheep fold where they can have the care of the good shepherd. Is it not sad to think how the sheep are scattered over the brotherhood, no shelter, no food, no shepherd's care or protection? Is it any wonder they are trying to find these little flocks that are starting to feed and care for the sheep and little lambs?

Brethren, if there ever was a time we ought to pray for

the hungry, uncared for sheep and lambs, it is now.

The second thought is finding the sheep. When we have done our very best trying to find something that has been taken from us and we find it again, there untold joy in the heart. So it is with the scattered sheep when they find the sheep fold.

Then the third thought is: They knew the sheep when they found them. This brings us to a little more serious thinking. There is some difference in sheep. Some sheep are black. These we can tell very easily. They have the name but mingle with all kinds of worldliness and look just like the world but they want to carry the name Christian or sheep. James 1:27 says we should "keep unspotted from the world." So we may expect to find some spotted sheep who have worldly spots on them that are not always so easy to see. Then we have wolves in sheep's clothing. They look like sheep and at times act like sheep, but they, inwardly, are wolves. These are not as easy to tell as the former.

The fourth thought is how may we know when we have found the sheep without blemish or spot? We might call many scriptures to mind but John 10:16 will answer this.

Jesus speaking of his sheep says they shall hear my voice and there shall be one fold and one shepherd. So we may know the sheep for they hear the voice of the shepherd. Now we don't understand this word means hear and then stop there. But is an effective word; it prompts one to obey and do what is heard, so it does not mean just to hear the voice part of the time or just what suits us or what might make us popular in the world or because times have changed and the world is in such an age that we can't do all the things as did the brethren in the past. Some say we must live to serve the world in our age; the brethren served it in their age. But if we are not careful we will become the servants of the world instead of the lamb of God. So we would answer this question by saying the sheep that hear the shepherd's voice are the ones that do all the commandments in practice and teaching. So it is our lives that tell if we are sheep or not. So let us live that we might be living epistles known and read by all men.

—West Manchester, Ohio

## THE DOVE OF PEACE

J. H. Hardman

O blessed peace, of thee I dream,  
O whither hast thou flown?  
Hast thou departed from my breast?  
And left me all alone?

Am I unworthy of thy choice?  
Or may I yet retrace?  
And hear again thy welcome voice?  
And dwell in thy embrace?

Wilt thou return, O peaceful dove?  
I pledge my life anew:  
If I may but, redeem thy love,  
I'll be forever true.

O friend divine, thou welcome guest,  
Thy friendship I adore;  
Return thou to my troubled breast,  
And dwell there as of yore.

For thou canst drive away my fears,  
With just one peaceful breath;  
Abide with me down through my  
years,  
And save my soul from death.

—Sterling, Colorado.

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# BIBLE MONITOR

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"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and Scriptural in practice. || OUR WATCH WORD—Go into all the world and preach the gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## DEDICATION SERMON

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." (Heb. 10:25)

Reasons for Attending Church Services.

The reason, as here stated by Paul, is: "as ye see the day approaching." The "day" referred to evidently means the day of judgment, for continuing the thought Paul declares: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a fearful looking for of judgment and fiery indignation which shall devour the adversaries."

It will be noted Paul here suggests the thought that it is sin to "forsake the assembling of ourselves together," as some were doing.

Another reason, it is God's appointed place to meet with his people to teach and to bless them. Isaiah and Micah put it this way: "And it shall

come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2:1, 2; Micah 4:1, 2.) And Jesus assures us, "where two or three shall be gathered together in my name, there am I, in the midst of them."

The church of God in the world may very aptly be called the school of Christ, and to be taught and instructed therein, it is obviously necessary that we assemble ourselves together to receive this teaching and soul food so necessary to spiritual development and growth. Without this, we lapse into

spiritual lethargy and become weak and sickly for want of spiritual nourishment. Paul had some experience with the Hebrew Christians in his day along this line. They had become "dull of hearing," which is a strong reason why folks forsake the assembling of themselves together and lose interest in the work and cause of Christ.

Of those Hebrews Paul said, "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk and not of strong meat." (Heb. 5:12) Like many Christians of today they had failed to grow and develop into full grown men and women spiritually, the result no doubt, of absenting themselves from the house of God, the fellowship of the saints, and the preaching of the Gospel.

How different the experience of the faithful who are constant in their attendance on the worship in God's house! Who are always at their post of duty, and enjoy the privileges and blessings that come to the faithful children of God. David had this experience. "I was glad," said he, "when they said unto me,

let us go up to the house of the Lord."

This experience of gladness and joy comes to all who are faithful in their attendance on the worship in God's house.

So glad and joyful was David in his attendance on the services of God's house that the "one thing", above all others, "have I desired of the Lord that I will seek after that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple," said he. (Ps. 27:4) When one has this "one desire" to attend the worship in God's house, it is but natural, and to be expected, he will "seek after," even make, opportunity to do so. It is easy for those who are interested, to find time and occasion to attend church services.

Still another reason for church attendance is the sanctity of God's house where spiritual influence and inspiration are received that make us stronger to overcome the temptations to sin, and automatically lose interest in the church and its work. "My house shall be called a house of prayer for all nations," said Jesus. (Matt. 21:13)

By reason of the modern entertainments, plays, and performances held in the church-

es, the sanctity and reverence for God's house are fast losing their hold on us, and now, by many, the church is looked upon with about as much reverence and sacredness as ordinary public buildings

"You may sing of the beauty of mountain and dale,  
Of the silvery streamlets and brooks of the vale;  
But the place most delightful this earth can afford,  
Is the place of devotion, the house of the Lord.

Ever hail, blessed temple, abode of my Lord!

I will turn to thee often, to hear from his word;

I will walk to thine altar with those that I love,

And rejoice in the prospects revealed from above."

### WHAT SHALL WE HAVE THEREFOR?

Men are so constituted that they do not like to do anything without knowing what they are to get, what there is in it for them. This desire does not stop with the things of the world. And so it has come about that men do not wish even to preach the Gospel with out receiving money for it.

A man must have wherewith to supply his own needs and the needs of his family, or he cannot preach for others. But we believe that if men thought more of the truth they are to preach, and of the prom-

ises of God to care for them, it would not be necessary for them to think so much of the financial end of their work.

And if it were just the men who do not have the means to keep their families, it would not be so bad; but sometimes those who have no need at all of receiving pay for the work they do for the Lord are the ones most anxious not to miss receiving it. It sometimes seems to us that a man of this kind is laboring for money; and if he is so laboring, will not the money he gets be his reward? We think such a man misses the greatest and best reward.

We believe, moreover, that if ministers were more like Paul, more willing to labor with their own hands and not be chargeable to anyone else, their preaching would have much greater effect. "Not greedy of filthy lucre" is one of the qualifications of a good servant of God in the pulpit.

Is money worth the sacrifices that so many preachers make in order to get it? Wouldn't it be better if the preacher would live a little more as his Master did, be satisfied with the ordinary things of life? Why should he fare sumptuously every day, while some of those whom he is trying to reach have not even the



articles necessary to make their homes comfortable? As we look at it, the minister's business, the main reason for his being a minister, is not that he may enjoy the luxuries of life. Why must he have ice cream and cake while those whom he wants to reach live in want?

Jesus Christ did not so live; and he left us an example, that we should follow in his steps. He was rich; yet for our sakes he became poor, not having where to lay his head, that we through his poverty might become rich spiritually. Even here in this world, a man's life does not consist of the abundance of the earthly things which he possesses. God pity us if we have no higher standard than that of the man who was called a fool at last.

Times have changed, to be sure; if they had not the professed man of God would not be so desirous to gratify the desires of the flesh. Godliness with contentment is great gain, and as much so for the preacher as for the layman. There should be more to our religion than the loaves and fishes which we get from pretending to follow Christ. Times have changed indeed, but it takes just as much to make a Christian and a Christ-like preacher now as it ever

did. The easy way to serve Christ, as commonly understood, is serving the devil. These things, brethren, ought not so to be.

There were rich men when Jesus walked the earth as there are rich men now: between the rich and the poor there was perhaps a greater gulf fixed then than now. But we do not find anywhere that Christ tried to live like the rich; he lived for the most part with his fishermen and fared as they did. If he had not, and if he had tried to get more and more of the so-called good things of life for himself and the twelve chosen ones, how different the New Testament would read from what it does now, and how different the world would be as a result of that living.

We brought nothing into this world, and it is certain we shall be able to take nothing of the things of earth with us when we leave, which we all must do withing a very short time. Is it wise, especially for the preacher, to set so much store by the things of the world? Isn't it worth while to give more attention to the eternal things and less to the temporal?

Certain things are necessary to our physical well-being and fitness for the service in which

we are engaged; but those of the world to come are much more important for the good servant of Jesus Christ. We preach one thing and too often practice another. It is the old question as to who is our master, and we must serve one of two, either God or mammon. Which is it to be? Our example has so much more influence than our words.

There is laid up for the faithful all that heart can desire. Can we hope to reap of these things if we sow to the carnal?

## THE PLAIN BONNET

Glenn Cripe

For many years, so many that none living can remember otherwise, the Dunkard people have been a plainly dressed people. Among other things, the sisters have always worn a plain head dress, the uniform style of bonnet, but in recent years there has been an unconcealed propaganda, with in the church, to get rid of this plain bonnet.

There is now a cry for the plain hat. Some say that there is no harm in a plain hat. They do not recognize there is no such thing as a plain hat question. It is not a question of laying aside the bonnet for a

plain hat. Did you ever see a congregation that did this, in which the hat stayed plain? Those who lay aside the bonnet may for a while wear a plain hat, but as time goes by the plain hat blossoms and becomes the flower that the fashionable world would have it, although at times fashion insists upon plain hats. We do not find many plain hats in a congregation where the wearing of hats has become common. The outcome is the fashionable head dress of the world, with its ever changing styles. With the bonnet, goes the rest of the simplicity in attire. The New Testament simplicity as handed down to us by the apostles and the good old sisters who have gone before, does not go with the hat as worn by the women of this country.

While no particular style of head dress is specified in the Bible, nevertheless the bonnet has been the symbol of plainness for many years. There is no other head dress that stands for Gospel plainness as the bonnet does. The church of the past recognized this, and the church of the present would do well to recognize it also. The church that remains plain is the one whose sisters wear the plain bonnet. The fact that the churches which

go into the jungle of fashions that the world is overgrown with, are the ones which have allowed the bonnet to be discarded by its sisters, has been demonstrated time and time again. In spite of this we have seen the old denomination that we loved, forget this and it has permitted the plain bonnet that is peculiar to our sisters, to be discarded in many places, until there is no difference between that denomination and others in the matter of dress.

The world in general has great respect for the church whose people dress plain, and when our attire becomes as the attire of many other churches, then we have lost that respect. Indeed I am afraid that a great part of it has been lost by the Brethren people. The power of the church is lost to just the extent that she has lost her simplicity in dress. For many years the world has looked upon the churches, whose sisters wore the plain bonnet as teaching gospel plainness and simplicity. It will continue to be so, if God sees fit to let this generation continue. Will we continue to teach this portion of God's word?

We feel a serious responsibility, when we look into the past and see how well the

church of the past served God in its day. We wonder if we are doing near as well as our fathers did. When we allow the plain dress of the church to be lost because we have discarded a few simple rules and regulations, then we know that we have not done as well as we should.

To stay by the Gospel plainness is one thing that we can do, if we will be the servants of God as we profess. Let us never let the bonnet depart from us as long as it helps retain this Gospel teaching. If you are with a people who have lost this, then cast your lot with us and we will do thee good.

—Goshen, Ind.

### DEDICATION

August 7, 1927, will ever be remembered as a red letter day for the Dunkard Brethren of Poplar Bluff, Mo. On this day their house of worship was consecrated, sanctified and dedicated to the Lord as a place of worship. Eld. B. E. Kesler delivered the sermon for the day from Heb. 10:25.

Notwithstanding the inclemency of the weather a goodly number of friends and neighbors was in attendance and seemed to enjoy the services.

The house, a neat little unpretentious building 24x36.



was dedicated free of debt or encumbrance of any kind.

We invite any loyal brethren and sisters to locate with us, and especially to pray for us. You will find us at 940 Gardner St. "Come thou with us and we will do thee good."

Wm. Milham.

### ANNOUNCEMENT

On Sunday, Aug. 14, there will be a Harvest Meeting at the Plevna church.

We are expecting Bro. Andrew Yontz of Topeka, Ind., to be with us. This will be an all day meeting. Lunch will be served at the church.

Come and enjoy this meeting with us.

Tena Smith.  
Cor. Sec'y.,  
Route 6.  
Kokomo, Ind.

### Notes from Plainview, Ohio.

The Dunkard Brethren of the Plainview congregation have purchased a building for a church, located 1½ miles north of Johnsville on the Johnsville and Brookville road.

We will hold the dedication Sept. 4, the order of services will be Sunday School at 9:30 a. m., preaching at 10:30, the

dedicational service will be held at 2 p. m. by Bro. L. I. Moss of Fayette, Ohio.

Anyone wishing to come on the Dayton and Western traction will come to Johnsville, and those coming on the railroad will come to Brookville. Anyone coming this way please address the undersigned, and someone will meet you, or any other information will be gladly given.

All are invited to attend these services.

Irene Diehl, Cor. Sec'y.,  
R. R. No. 2,  
New Lebanon, Ohio.

### ANNOUNCEMENT

A Harvest Meeting will be held Sunday, Aug. 28, 1927, at the Pleasant Ridge (brick) church, where the Dunkard Brethren hold their services, 5 miles east of Montpelier or 4 miles west of West Unity, Ohio. An all day meeting. A basket dinner. A hearty invitation is extended to all to attend. Try and all be there to enjoy the day. Also, this place of worship is 6½ miles north of Bryan, Ohio, and 2 miles east and about 15 rods north. Fine roads.

H. A. Throne,  
Pioneer, Ohio.

### ANNOUNCEMENT

On Wednesday evening, July 20, a number of those in sympathy with the Dunkard Brethren movement in this community met in a church house in Englewood and organized a local congregation. Elders T. A. Robinson and Luther Petry were present and very ably assisted us. There were thirteen, who signed up as members.

T. A. Robinson was chosen as elder and the writer as clerk and correspondent. We feel very much encouraged with the outlook in this community as there are a large number of loyal members of the Brethren church here.

In the near future we are expecting to have a series of meetings and a love feast, and we feel sure there will soon be a strong Englewood Dunkard Brethren church.

L. W. Beery,  
Union, Ohio.

### To The Monitor.

On July 30th, the writer and wife, Bro. A. Leedy and wife and bro. J. A. Root went to Thomas, Okla., to hold a few meetings at that place and while there the dear members had a love feast in Bro. Williams' home and nine partook of the sacred emblems and all seemed built up and spiritual-

ly strengthened. Some of the River brethren and some of the Church of Brethren attended the Sunday services. On Monday night, Aug. 1, Bro. Williams' wife and Kate Smith called for the elders and was anointed by Bros. A. Leedy and J. A. Root, and while there one dear sister signed up with the Dunkard Brethren church. On Aug. 2 we took our leave for home.

May the Lord's work grow and prosper is my prayer.

E. H. Caylor,  
R. F. D. No. 11,  
Elk City, Okla.

### ANNOUNCEMENT

The Dunkard Brethren harvest meeting held in the barn on Bro. Jacob Gibble's farm was very well attended in spite of the rainy weather.

The barn was pretty well filled with people and full of the Holy Spirit. Morning services opened at 10 o'clock by singing, "Come thou fount of every blessing", after which Bro. Jacob Miller of Mechanicsburg offered prayer and preached a sermon on Exodus 23:14-19. Bro. Walter E. Cocklin then received five applicants into the church for baptism which took place immediately after the morning service.

Afternoon services opened at

2 o'clock by singing, "I need thee every hour." Scripture reading and prayer by Bro. Ray Shank. Sermon was preached by bro. Robert Cocklin whose text was found in John 4:35. Bro. Shank preached from Prov. 30:25. Bro. Lebo wanted two verses of "Where he leads I'll follow" to be sung after which he preached on the second coming of Christ. The closing prayer was offered by bro. Robert Cocklin and the congregation sang "God be with till we meet again".

There were brethren present from Lebanon, Berks, Lancaster and Cumm counties, also from the state of Ohio. The interest is growing and may God richly bless every effort that is being put forth for the advancement of his kingdom.

Dunkard Brethren of  
Sinking Spring,

Mrs. Thos. Meade, Sec'y.,

566 Penn. Avenue.,

Sinking Spring, Pa.

### THE LORD'S PRAYER, HOW SHALL WE SAY IT

C. B. Sines

There is only one way to do a thing right. Every other way is wrong, and anything that is wrong is sin. There is only one way to say the Lord's prayer

right, and every other way would be wrong. In Matt. 6:9-13, we have the Lord's prayer written in full. The only place in the Bible that it is written in full. In Luke 11:2-4, we have it in part. So we will use the Lord's prayer as Matt. has it, and it seems to me that we all ought to try to learn it just as it is written. Matthew was guided by the Holy Spirit when he wrote the gospel and we believe he wrote it just the way that God wanted it. I have no right to change it, neither has any one else any right to change it; and if we change it how can we say it together? Probably fifty or a hundred brethren and sisters all try to repeat the Lord's prayer at the same time, and all say it in a different way? How will it work? It won't work at all, I have seen it tried. It reminds me of the people that talk in an unknown tongue. Why do we want to change it? We should not be ashamed to say it the way that Christ said it? The most of the people want to change the third word. Why not change the second word and say "Our dad" instead of Father? In our way of talking it means the same thing.

In the last chapter of Revelation, we are told to take nothing from it nor add anything to it. So it will be the



safest plan to say the Lord's Prayer just as Christ said it. Matthew says, "Our Father which art in heaven." Luke says it the same way. If he had wanted us to say "who" instead of "which," it would have been put there. For the good of the entire brotherhood I pray that we all learn this little inspired prayer that Jesus left on record for our benefit and our guide. Do we realize what a blessing this prayer is? If we do not know how to pray, we can say this prayer; it is our first lesson into the prayer life. Then we use it in all our prayers. Why? Because Christ said, "when ye pray says, Our Father which art in heaven, hallowed be thy name, thy kingdom come thy will be done in earth as it is in heaven. Give us this day our daily bread and forgive us our debts as we forgive our debtors. And lead us not into temptation but deliver us from evil for thine is the kingdom and the power and the glory forever. Amen."

Dear brethren and sisters, if we all say this prayer as it is written in Matt. 6:9-13, I am sure it will please God better than it would if we change it. Let us do and say what God tells us.

—Oakland, Md.

## STABILITY IN PROGRESS

J. F. Britton

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (1 Cor. 15:58) This text has the appearance and sounds like a paradox. Nevertheless, it's true. We are told that there is a law in nature, that where life ceases, decomposition commences. Hence we are moving on through space, even while we sleep toward the end of our stay here in this world. Man was the crowning event of all of God's creation. Hence man was created for a higher and more noble purpose than to float, like atoms, through space, and then go into oblivion. Yes, man was created with great and marvelous endowments and possibilities. And these endowments and possibilities can only be developed into service and fruition, through progress, which implies growth. Peter recognized the essentiality of growth when he wrote, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." (2 Pet. 3:18) And too, Jesus laid down a fundamental truth when he

said, "So is the kingdom of God, as if a man should cast seed into the ground: and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how, for the earth bringeth forth fruit of herself: first the blade, then the ear, after that the full corn in the ear." (Mar. 4:26-28) These texts virtually have under consideration and present the same fundamental truths as Jesus expounded and propounded to Nicodemus, a ruler of the Jews. (See Jno. 3:3 to 10.) Nicodemus with all his philosophical knowledge and lore, marveled at the mysterious discourse of Jesus upon the Spiritual birth. Paul gives the reasons and the "why", Nicodemus as well as many of our Ph. D's of our day. "For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Rom. 10:3) "For the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:14) These texts contract the natural man in his carnality and limitations, and the spiritual man in his Divine il-

luminations. It stands to reason and is logically true that "the carnal man is not subject to the law of God, neither indeed can be. So then, they that are in the flesh can not please God." (Rom. 8:7, 8) And as God is unchangeable, his laws are stable. The early life of Christ is a verification of the stability in progress. His biography reads as follows, "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." (Lu. 2:40) It is very apparent, that Jesus was a model baby, and developed into a model boy, and was at his Father's business at the age of twelve. "And he went down with them, and came to Nazareth, and was subject unto them. And Jesus increased in wisdom and stature, and in favor with God and man." (Lu. 2:52) Jesus grew into a model young man, and labored with his human father in his secular vocation. And attained unto a full rounded out stature in manhood. And then launched upon his Divine mission, which he accomplished, and triumphed over death, hell and the grave. "He led captivity captive, and gave gifts unto men." (Eph. 4:8) And "ascended up far above all heavens", into his eternal glory. A wonderful

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and profound exposition of unwavering progress.

The apostle Peter was inspired to write as follows on stability in progress, "And beside this, giving all diligence, add to your faith virtue: and to virtue knowledge: and to knowledge temperance: and to temperance patience; and to patience, godliness; and to godliness brotherly kindness: and to brotherly kindness charity" or love. (2 Pet. 1:5-7) This text or scripture sets forth seven concrete and constructive Christian graces that are to be attained through spiritual growth and developed into Divine service. This idea or fact is confirmed by

Peter when he said: "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forevermore. Amen." (2 Pet. 3:18) Well could Paul exclaim, "Without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." (1 Tim. 3:16) A wonderful verification of the wisdom and divinity of Christ, through the stability of progress. And Jesus said, "I am the way, the truth, and the life, no man cometh unto the Father, but by me." (Jno. 14:6) Therefore, there is no way, but Jesus' way. And this being true, the personal question is, are we going the way that Jesus went? Like Enoch of old, Jesus walked and talked with his Father, because he had the testimony that he pleased God.

Do we have that testimony? That we are pleasing God by growing in Spirituality, in holiness and purity of heart and life? And can we truthfully sing:

"Jesus, my all, to heaven is gone,  
He whom I fix my hopes upon:  
His track I see, and I'll pursue  
The narrow way till him I view.

The way the holy prophets went,



The way that leads from banishment  
The king's highway of holiness,  
I'll go ofr all his paths are peace" ?

—Vienna, Va.

## GOD'S GLORY

S. M. West

1st Cor. 10:31: "Whether therefore, yet eat or drink, or whatsoever ye do, do all to the glory of God." This is a very plain command, which need not be misunderstood. Now in view of all the almost numberless blessings that a loving Creator hath provided for mankind whom he created in his own image and likeness, intending them, as I believe, to be hale fellows in his great plan, why should not mankind heed and obey his command, right from the lips of God's servant? What could mankind ask to be done for them, more than has already been done, and promised them, if they love him so as to keep his commands and requirements? Then on the other hand, why should man proudly walk the street with pipe, cigar or cigarette in his mouth thus polluting the pure air God in love gave him to breathe, by burning tobacco, a poison, God wisely gave to kill pests such as lice on cattle, ticks on sheep

lice, bugs, worms and so forth on fruit trees, flowers and other things on the same line? Why should nice looking maidens mince their way on the street, half dressed (or undressed) glittering with jewelry, with bobbed, frizzled, disheveled hair, that God gave them for a covering and their glory? Because the fashion of satan's kingdom, the world, says so. Why should men and women spend the Lord's day, which should be used in reverencing, worshiping and properly serving God, in all kinds of entertainments, excursions, picture shows, theaters, legal ball games etc.?

Well, you say, what else? Why should men and women whom God intended should be united in holy wedlock, to make the home, let their evil passions and desires cause them to commit deeds too disgraceful to name in this? Why should church members use white lies, tin profanity, deceitful little tricks in trade, and hold so lightly God's sacred word, when Jesus our redeemer said, (Matt. 7:14) "Because straight in the gate, and narrow the way which leadeth unto life and few there be that find it." Too narrow to take in sin. Now the saddest of all is: Why has the church laid aside a scriptural, God-given

discipline to govern the church by, and so many sinners are allowed in its fold, and so much sin winked at and condoned? Is not these things happening a sure sign of a drawing to a speedy close all things worldly, and great danger near at hand?

Now I know this is plain talk, but dear editor, is it not high time for some one to let God speak plainly through their mouth?

—36 W. School St.,  
Westfield, Mass.

We are now ready to supply you with the booklet, "Dunkard Brethren Church Polity". The price is 4c each or 40c per doz. Let us have your order so you will have an authoritative statement to hand to your friends and to keep for yourself.

This booklet should have a wide circulation to give the people an idea of the position of the church on the many vital principles maintained by us. In this way much good should be accomplished in spreading Gospel truth.

### WHAT WAS JESUS TRYING TO BRING OUT?

Wm. Wells

Matthew 6:10, 11: "Give us this day our daily bread."

Was he speaking of temporal things, or was he speaking of spiritual things? Is it not a fact the word bread is highly symbolical? If it is not symbolical then could we not as well say in case we were in need of other commodities for life or body, give us a pair of shoes or a suit of clothes and so on? Yes, I see the word highly symbolical; for this reason: you can look at it temporally or spiritually. I am going to treat from both sides, first the temporal. The word bread will in a large sense come under the head of all our physical needs. Jesus was trying to teach those men the real necessity of them to rely upon God for all things that pertain to this life, and it is highly necessary that we should, for when we get in the right attitude towards God so that we will depend or rely upon him for the natural things we have then largely solved the problem of being in right attitude towards God; that he will then through the Holy Ghost supply us with spiritual blessings. Let us see where we will from the spiritual view. Jesus says, I am the bread of life. Jesus fully understood what he was saying when he told them to ask for daily bread. He evidently was teaching the necessity of looking to the

Father for the necessities of life. It makes no difference what our needs are the Father is able to supply and if we will rely on him to the extent that we will do for him what he has through his Son asked us to do, then he will in his own time and way given us our just dues. There is no doubt about that. Let it be the natural bread or spiritual bread.

Let us see what Jesus says about that matter. Pertaining to bread, satan says to Jesus, if you are hungry change these stones to bread and eat. Satan was for the last 40 days using every conceivable means that he could think about (if that is the right word to use) to feed Jesus some of his own make of bread. But thanks be to the God of heaven he utterly failed. But Jesus comes back to him with these words, a "man cannot live by bread alone but by every word that proceeds out of the mouth of God." It is very clear to me at least, the term "bread" in the verse that I started with is very highly symbolized; for here "bread" from a spiritual standpoint indefinitely takes in every commandment of God, or, as Jesus puts it every word of God. Verse 10 some might think I have the "cart before the horse," if I have, very well. Jesus said many

that are first shall be last and last first. "Thy will be done in earth as it is in heaven", or if you like it better this way, it makes no difference to me: "Thy will be done as in heaven, so on earth". Here is another statement that was clear in the mind of Christ. It is the will and the desire of Jesus, that we, as his followers, should this very day reverence his Father in heaven, to the extent that his will be done here on earth as it is in heaven. Bréthren, are we as a people, as a church, bending every effort to do it? No, not by any means. I include myself with the rest. Yes, sir. All right, let's take a look at some of the things that we are doing, and allowing to be done in our own beloved church, and that very very largely too. Now I would like to make this clear if I can. Here is what we are virtually saying: Father, our desire is to do thy will while we are living here on earth, as you would have us do it in heaven. I stated above that I, myself, as well as others, am not doing it. If we think we are, let's look again. How about chewing and smoking? Is it the will of the father that it should be done in heaven? How about the fashion shops? We saints visit them, according to members, as much as any one else.



Has God a fashion shop up there? If not how will we get along up there if we can't get along without them here? That is exactly what we have agreed to do, do the things here on earth that He, the Father, would have us do up there. All right, that is not by any means all of it.

Take Peter's "adorning the body," and see if we as a church are living accordingly? Jewelry in particular, which is being turned off each year, and on the increase too, to the amount of millions of dollars, and sold to both sain and sinner alike, and we know there is not one thing more clearly forbidden in all the Bible than the wearing of jewelry. Yes, Lord, we want to do here on earth just the thing that will please you in heaven. That is exactly what we virtually have here in the text, and at the same time one saint, or as the expression is in the modern time, some Christian is washing another Christian's feet with a finger ring on her hand. Sure, I know someone is ready to say that fellow is somewhat of a "crank". All right, I am just as ready to prune the Bible as any one else is, if that is what it will take to do the will of the Father which is in heaven. That is exactly what I am trying to get us as a church

to see what is the will of the Father and when we fail to do what we find laid down in his last Will and Testament, we are virtually saying we know more about it than he did. What did he say about adding to or taking from? You read it and see. But, says some of us common folks, we don't want to read it, "we have educated folks to read for us to-day: I don't have time, it takes all of my time to keep up with my baseball, basket ball, football, picture show," and various other modern righteous (?) things, might easily be mentioned. And all the time we are saying "Father, thy will be done on earth as it is in heaven." The last but not the least: Will the Father open the pearly gates into heaven as we do our church houses to a big feed of some kind? Birthday parties, games, socials, and almost dozens of different things might be mentioned. Really brethren, do we as a church actually allow, yes, and for too many of us, actually take part in them? I ask is it done through ignorance, or have we allowed satan to entwine around our better judgment to the extent that we are actually allowing him to deceive us? If so, what will the end be?

How about that barber shop

up there? How can our girls, yes, some our wives, and worse yet, some that are grandmothers, how are they going to get along without a "hair cut"? Yes, Lord, my wife says she wants to do here on earth just what you want her to do in heaven. Let's see how the good Lord will answer. "Well, dear madam, did not my servant Paul over in the 11th chapter of 1 Cor. tell you that your hair was a glory to you? Did not your church instruct when you joined it, that you should wear long hair, and that it was a glory to you? And that you should have your head covered when you were praying or prophesying?" The answer today, is about this way: Yes, Lord, that is the way it was once done, but not needful any more. Some of our learned preachers have just lately learned that many such things as you mention here such as the prayer veil, the salutation, jewelry, plain neat clothes, etc., was only old ancient customs. "The women just wore a veil to hide her face from a man." That is the way some of us learned fellows are twisting God's law to suit our own preconceived notions. And folks, I know what I am saying, for I have heard it myself, so I am saying plain facts, and if the veil was an

ancient custom only, it is only too bad that it is not a custom still, not only in the veiling of the face so that the man could not see her face but she would clothe her body in a way the man could not see so much of it. If she would I am quite sure there would not be so many, both boys and girls on the road of prostitution. But the great trouble is, we find as we are told, these nonessentials in the same Book that essentials are in. Yes, they are right in the same Book that I get my text. Thy will be done as in heaven so on earth.

Now brethren, when we take this one passage of scripture and apply it to ourselves and the church in the way that Jesus intended we should, we are bound to confess we are not living as he intended we should.

"Thy will be done on earth as it is done in heaven."

—Quinter, Kansas.

## WOMEN PREACHERS

1 Cor. 14:34

G. A. Shamberger

"As in all the churches of the Saints, let your woman keep silence in the church, for it is not permitted unto them to speak."

All the women in all the churches of the Saints keep

silence so let your women do.

If the Lord intended that women should not preach, what language could have better set forth that fact? However, if the apostle meant something else, let him correct the plain teaching here given. 1Tim. 2:11. Let a woman learn in quietness with all subjection. But I permit not a woman to teach nor to have dominion over a man, but to be in quietness. This corrects perversions and reaffirms 1 Cor. 14:34. And now the reason—V. 13 and 14. For Adam was first formed, then Eve, and Adam was not beguiled but the woman being beguiled hath fallen into transgression. Some pitiable souls have seen the reason in the women not having their heads covered. Wonderful, would a covering on the head remove the reason? Perversion is the word for such stuff. Happily, Paul has not failed to give the reason so that we need not go over the sea to get to heaven for it. To give another reason is to make Paul a liar. The place where a woman is not permitted to teach is the public assembly or congregation. A congregation was censured by Jesus for suffering a woman who called herself a prophetess to do somethings among them was teaching. Rev. 2:

20. Notwithstanding I have a few things against thee because thou suffered that woman Jeezebel, which calleth herself a prophetess to teach and seduce my servants. . . . Some say that prophecy results in edification and the four virgins prophesied therefore women should be put into the ministry. One is at a loss to account for the state of mind that permits such a conclusion after the express command of the Lord through Paul is given.

Acts 21:8 9, But the next day we that were of of Paul's company departed and came unto Caesarea: and we entered into the house of Philip the evangelist which was one of the seven; and abode with him. And the same man had four daughters, virgins, which did prophesy. These constitute all the N. T. women that prophesied. Not a word said about them ever prophesying in the congregation. Prophecy can be done outside of an assembly; advance two verses and see 10, 11. But as we tarried there many days there came down from Judea a certain prophet named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet and said: Thus saith the



Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him unto the hands of the Gentiles. Here was a prophecy certainly not delivered in the congregation. We have not a word of the prophecy of the virgins nor where it was delivered. Its connection would lead us to conclude that no congregation can make a prophet by election. Prophecy is a spiritual gift, — 1 Cor. 2:10. The Spirit gives. Peter's quotation of Joel is paraded as giving comfort to the advocates of women preaching. This attempt to show that Paul did not tell the truth should produce a crimson face. Acts 2: 16 20. Before examining this passage, we note that the apostles were together and the promises given by Jesus some days before was fulfilled. Ch. 1: 4. And being assembled together with them — commanded them that they should not depart from Jerusalem but wait for the promise of the Father, which, saith he, ye have heard of me. 8th V. But ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and un-

to the uttermost part of the earth. This pouring out of the Spirit was the thing that caused the multitude to come together. They were all amazed and were in doubt, saying one to another: What meaneth this? Others mocking said, These men are full of near wine. Notice that no hint of the presence of women with the apostles is given. The promise did not include them; neither did its fulfillment. But Peter standing up with the eleven (were there any more?) V. 16. But this is that which was spoken by the prophet, Joel. And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh. It will be noticed that this prophecy relates to the last days. There is no suggestion that Joel's prophecy here quoted V. 17-20 was all fulfilled on that Pentecost.—Even the pouring out of the Spirit on all flesh did not take place that day. It was poured out upon a select number of Jewish Christians. The prophecy reads: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh and your sons and your daughters shall prophesy, and your young

men shall see visions and your old men shall dream dreams and on my servants and on my handmaidens I will pour out in those days of my Spirit and they shall prophesy. And I will show wonders in heaven above and signs in the earth beneath, blood and fire and vapor or smoke—the sun shall be turned into darkness, and the moon into blood before that great and notable day of the Lord come. Pouring out of the Spirit—1st, upon Jesus, 2nd upon Samaritans, 3rd Gentiles, 4th House of David. See Zech. 12: 10-14. As to daughters prophesying visions, dreams, wonders in heaven, signs on earth and the rest, nothing said about their presence that day. From this review it is clear that not one thing in Joel's prophecy contradicts 1 Cor. 14:34 nor Tim. 2: 11-12.

The endeavor to make a prophet, which is impossible and then make a preacher out of that prophet, is tragic.

If any man can successfully contradict Paul when he delivers a command of Jesus, then is Christ dethroned and the Gospel destroyed.

The action of the early church is the strongest evidence that can be produced on the meaning of any scripture. Upon this question the action is clear and universal. Dupin's Hist. Vol. 1, p. 625 99th canon of the 4th Council of Carthage A. D. 398.—That a woman how skilful and holy soever she be, ought not to take upon her to teach in an assembly.

Bingham's Antiquities of the Christian Church, Vol. 2—p. 711-12: As to women whatever gifts they could pretend to, they were never allowed to preach publicly in the church, either by the apostles' rules or those of succeeding ages. The apostle says expressly: "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law," 1 Cor. 14-34. And if they will learn anything, let them ask their husbands at home, for it is a shame for women to speak in the church." And again, 1 Tim. 2: 11. "Let the women also learn in silence with all subjection. But I suffer not a woman to teach, nor

to usurp over the man, but to be in silence." **And this rule was always strictly observed in the ancient church.**

Neander's Hist. of the Christian Church, Vol. 1—p. 181-2. "Since Christianity did not destroy any of the natural distinctions grounded in the laws of the original creation, but sanctified and enabled them; for our Savior's words, that he came not to destroy but to fulfill, apply also to the natural world; so, although the dividing wall between man and woman, in respect to the higher life, was removed by Christ, and in him man and woman become one, yet Christianity would have the woman remain true to the particular sphere, and destination assigned her by nature. Women were excluded from taking any public part in the transactions of the church assemblies; they were referred to their appropriate sphere of activity within the bosom of the family, or some corresponding place in the administration of church affairs. The Apostle Paul (1 Cor. 14:34) interdicts the female part of the church alone from publicity speaking in the assemblies; which makes it evident again, that no other exception existed to the universality of this right among the

Christians. But this last mentioned exception continued to be made, after the same manner, in succeeding times. Even the enthusiastic Montanists recognized it; only maintaining that the extraordinary operations of the divine Spirit were not bound by this rule. In proof of this, they referred to the case of the prophesying women, mentioned in 1 Cor. 11:5, but incorrectly, since the apostle simply speaks here of a practice that prevailed in the Corinthian church, without approving that practice, but with a design of correcting it in a later part of the epistle. This will be evident on comparing 1 Cor. 11:5 with 14:34. The case is made out. No church can put women into the ministry and not be guilty of rebellion against God.

—Orville, Washington.

## OBITUARY

David C. Weaver of Brimfield, Ind., was born May 5, 1859, and departed this life July 19, 1927. Aged 68 years 2 months and 14 days. He was the son of Jacob and Lydia (Towns) Weaver and was one of a family of ten children, all having preceded him to the Spirit world but two. One sister, Rachel and a brother Jacob. He was born and has spent



his entire life in this vicinity. He was married to Hattie Miller in 1894.

He united with the Church of the Brethren a number of years ago, but lately became a member of the Dunkard Brethren church. He was a hard worker and an industrious and enterprising farmer. He had been failing in health for some time, and passed away very suddenly.

He leaves a wife, an adopted daughter, Hazel; one sister, Rachel; and a brother, Jacob; two nieces, one nephew and a number of other relatives and friends to mourn their loss.

Funeral services conducted by Bro. A. J. Yontz of Topeka, Ind., from Job 14:14, assisted by Bro. Leander Kurtz of Goshen, Ind.,

A. J. Yontz.

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### OBITUARY

Mary Susan, wife of Joseph A. Lewis, was born July 12, 1865. Departed this life April 25, 1927. Aged 61 years 9 months and 13 days.

Sister Lewis united with the German Baptist Brethren church about 40 years ago. She was true to the faith, a few

months ago she renewed her covenant and affiliated with the Dunkard Brethren.

She leaves to mourn her departure, her husband, 3 sons and 4 daughters, 26 grandchildren, 2 great grandchildren, 1 brother and 2 sisters and a host of friends.

Sister Lewis was not concerned about this world, she realized that this world was not her permanent home, therefore she made preparation to go to that place that Christ went to prepare for those that serve him. If we had more like here the world would be made better.

C. B. Sines, Church Sec'y.

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### A Sketch of the Life of T. B. Digman

Bro. T. B. Digman was born July 10, 1840, died April 6, 1927. Aged 86 years 8 months and 26 days.

Bro. Digman was a member of the Church of the Brethren. He was an elder and had preached the gospel for over fifty years. He was true to the faith of the early church, and a few months ago when a body of loyal members withdrew from the Church of the Breth-

ren. Bro. Digman still wanted to stand for the whole gospel of Jesus Christ, and he became a member of the Dunkard Brethren Church.

Bro. Digman lived the simple life, he gave his entire life to the ministry and the work of the church and always stood firm for the whole gospel of Jesus Christ. A multitude of elders and ministers and deacons and loyal members came into the church by and thru the teaching and preaching and the life and influence of Bro. Digman.

He was always at church when there was anything of interest going on, and was always on time. He set a good example before the church. He has gone to his home beyond this life, but he still lives in the minds of all the people that knew him and he will long be remembered for his good works. It can well be said he finished his course and henceforth there is a crown of righteousness laid up for him.

C. B. Sines, Church Sec'y.

### OBITUARY

Mrs. Eva Opal Ream died at her home on Oak Street, Oakland, Mr., Monday morning, June 6th, after an illness of several weeks with paralysis.

She was born in Cabel county, W. Va., September 10,

1889, aged 37 years, 8 months, 26 days. She was a daughter of Mr. and Mrs. Henry Ellis, Morgantown, W. Va. Besides her parents, she is survived by her husband, Bert C. Ream, one daughter, Alice Ream, Oakland, Md.; five brothers, Erville Ellis, Morgantown, W. Va., O. E. Ellis, Lenox, W. Va., William Ellis, Pierce, W. Va., Clyde Ellis, Shafer, W. Va., Webster Ellis, Huntington, W. Va.; three sisters, Mrs. John Evans, Crellin, Md., Mrs. William Eakin, Morgantown, W. Va., Mrs. James Trichler, Morgantown, W. Va.

She suffered much during her short life, was sick a great deal, but bore her afflictions well. She lived a plain, simple life, was not interested in the foolish fashions of the world. She called for the elders of the church to anoint her according to the 5th chapter of James. She was ready to go—said she wanted to die. She was a member of the Church of the Brethren for 15 years, until recently she renewed her covenant with the Dunkard Brethren church. She was a devoted mother and wife and was loved by all who knew her.

Funeral services were held in the Pine Grove church by Rev. J. T. Green from Rev. 21:4.

## Eldorado, Ohio.

On Sunday, Aug. 7th, the Dunkard Brethren of Eldorado, Ohio, said as the psalmist of old, "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation." (Psa. 95:1) With this spirit of praise we met together at Bro. Albert Zumbum's home and held an all-day barn meeting, Bro. John Kline from Decatur, Ind., being with us in these meetings.

In the morning he spoke upon, "Building the foundation of the church, or of our spiritual life". There were more than fifty souls present to hear the many good thoughts he brought forth.

In the afternoon the number rose to seventy-five or more. Bro. Kline speaking about the "Forsaken church," taking the life of Moses, his call at the burning bush to go save the fallen church as his line of thought

From these services we all

received much spiritual encouragement, and were greatly benefited by them, for by the many strengthening remarks that were made we should believe more firmly that we should as David, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer," and go forth toward the mark of the high calling in Christ Jesus.

Gladys Raman,

Cor. Sec'y.,

Greenville, Ohio.

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# BIBLE MONITOR

VOL. V.

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NO. 16.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and  
Scriptural in practice.

OUR WATCH WORD—Go into all the  
world and preach the Gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righetous,  
more holy, and more perfect through faith and obedience.

## MAJORITY OR MINORITY

Some current happenings have caused us to do some thinking along the line of majority or minority rule. On general principles and by common consent majority rule seems to be the basis upon which questions, in general, are settled. There are many reasons, however, why a majority may be wrong and may err in judgment. For instance, pecuniary or mercenary interests may be involved to such an extent that a majority, even may be swayed in judgment. Fanaticism may also figure in the case. Ignorance of the facts in the case may account for wrong decisions by the majority. Blind leadership, blinded by inordinate desire for change, to have things different, to foster certain interests, to accomplish certain ends, often causes the majority to go wrong in its decisions.

Ordinarily, when it is desired to change an established custom or method when

there is not common consent, the majority is wrong. Also, when it is desired to introduce an innovation, or do away with an established custom, or method, the majority is more often in the wrong, being biased by one or more of the reasons stated above.

Just now our attention is called to a case where there are two elders in a certain church capable of caring for the spiritual interests of the church; who **have been** doing so, and in a short time will be **expected** to do so. By the majority rule a summer pastorate was inaugurated. Not satisfied with one, two young women were secured as summer pastors.

How was it done? By the majority adopting two innovations, the hireling, and the female ministry. These two customs or practices being entirely foreign to our former church polity. "But a majority of the church wanted them." Sure, and a majority

in Annual Conference said they could do so, but this majority also, was biased by one or more of the reasons stated above. A hireling ministry or a female ministry being entirely foreign to our former church polity. True, in a few instances, women were permitted, but never encouraged by the church, to exercise in the ministry. But now, novices, girls and boys, are placed over men of experience, for the sole purpose of fulfilling an obligation to furnish a job of this kind.

Now as to results of this kind of procedure even tho based on majority rule, in the case just cited, we are told one of the elders does not attend church. "Woe unto them that cause division among you contrary to the tradition which ye have received."

Who caused this division, this elder who is standing on the former polity of the church? Nay verily, but the majority who forced these innovations over the protest of the minority. Those who stand for established customs and usages are never responsible for divisions that result from the introduction of innovations and customs and practices contrary to what was formerly accepted by the body.

From these considerations

it will be seen that whether the majority is right, depends.

If the church has been wrong all these years in its opposition to the modern innovations customs and practices that have destroyed its peace and unity and finally caused the faithful and loyal minority to separate themselves, then the majority is right and the old church should be relegated to the scrap heap; for if the church has been in error, and, been deceiving the folks for over 200 years, it has no right to a continuation. So it would have been more honorable for our moderns to have stepped down and started a church to suit themselves rather than to build on a foundation they think has been wrong all these years.

Another feature about this majority rule is, that, practically every innovation that has been introduced has been forced over the protest of the minority. In this way the hireling ministry, the pastoral system, musical instruments, plays, banquets, socials, all have been forced upon the minority.

Leaders ventured to introduce them contrary to former rulings of Conference, in the meantime creating senti-

ment until finally the vote was taken and the majority favored them and the minority were forced to submit. Notwithstanding Conference had said when a minority acts in harmony with Conference rulings it should not be overruled (See min. of A. M. Apr. 8, 1869; Apr. 6, 1882.)

Few, if any, of these disturbers of the peace were first acted upon by Conference and then introduced into the churches, but were introduced into the church over the protest of the minority. Then sentiment was created in their favor until it was felt safe to do so, then Conference was asked to approve them or reverse its position or teaching, and thus sanction the work of the disloyal who in the face of Conference rulings to the contrary dared to introduce them.

There can be no stable government when this method of procedure is tolerated; for it virtually places the government into the hands of the disloyal, which will eventually lead to confusion and disorder and disintegration.

## WHY SHOULD WE HAVE SUNDAY SCHOOLS?

Ord L. Strayer

“And I will give unto thee the keys of the kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in Heaven.”

In a personal letter dated July 2, a brother wrote me in part as follows:

“I am after the true light and want the best. Will you please give me the Bible authority for the Sunday school before preaching or any other time, as I have failed for my part to find it commanded in the Bible as taught by Christ and the apostles. 'Tis true we are commanded to bring up our children in the nurture and admonition of the Lord but this is direct to the parents. Please give me Bible authority, not man's opinion.”

I wish it were possible for me to meet this brother face to face. I feel sure that he, as well as many others, are laboring under a false impression. I would not say that I question anyone's motives in raising this question at this time, but I do think that many profitless controversies are brought about by lack of proper analysis of the question involved. In some cases this lack of proper analysis is due, unfortunately, to inability to arrange logically the ar-



guments for and against, but in far too many cases it is true that lack of analysis is due very largely to lack of inclination, automatically condemning an idea until it is successfully defended by someone, not bothering to study things out for one's self.

The Word of God is voluminous but in the light of the present practices of the Dunkard Brethren Church I feel sure we should be embarrassed very often if we should depend for our authority only on such scriptures as commence—"Thus saith the Lord." I do not intend to intimate and do not believe God wants a church which must have minutely detailed instructions for every move, any more than a business house wants employees which it must keep under constant immediate supervision. If we must forego all practices which are not specifically set forth in God's word then must we give up not only the Sunday School but the straight collared coat for the Brethren, the bonnet or hood for the Sisters, the passing of the kiss of love at the Communion table, the examination service before the Lord's Supper and many other similar doctrines and practices that the Brethren have held dear for cen-

turies. No, Brother, the Spirit of the Lord dwells in the hearts of his followers and led by that spirit they rule this church here on earth. And the Lord intended that it should be so, giving his disciples a large measure of independence of action, saying "Ye shall be my witnesses in Judea and Samaria and unto the uttermost parts of the earth." Jesus knew that conditions would arise which would require action based on independent thought, guided, however, by the Holy Spirit.

The church is not without authority for formulating its own plans of action, along certain lines and within certain bounds. The Savior says to Peter, addressing the church, as recorded in Matt. 16: 19—"And I will give unto thee the keys of the kingdom of Heaven and whatsoever thou shalt bind on earth shall be bound in Heaven and whatsoever thou shalt loose on earth shall be loosed in Heaven." Here the church is given sweeping authority to regulate its practices according to the light given unto it.

The youthful church adherents of today are the church leaders of tomorrow. Church leaders and great preachers and church workers and forty or fifty or more years hence are being rocked in the cradles

in Christian homes of fine young Christian parents today. The task of nurturing and admonishing and training children in the ways of the Lord is an enormous one in this world in which sin and lust are so apparent everywhere. No move which has as its sincere end the aiding in the solution of this problem should be condemned. Parents should not rely wholly on the agencies of religious education of the church for this nurture and admonition, but these agencies can be a very helpful complement and adjunct when seen in their proper relationship.

We are advised not to neglect the assembling of ourselves together and this is as important for those of tender years as for those whose tender years are only a memory. Should we require our little one to be satisfied with gleaning the few crumbs which would fall within their understanding in preaching services? Our ministry is able, despite all criticisms to the contrary, but the men who can preach profound sermons, the result of deep thought and many years of experience, and still keep within the scope of complete understanding of the child are very few, in spite of

their admitted ability.

No, Brother, there is no place in the lids of the Bible which says "Thou shalt have a Sunday School," before or after preaching, or at any other time. At the same time, the church should send out ringing challenge to her critics to show where any Gospel principle has been outraged by the establishment of Sunday Schools within her walls, for the teaching of religion and religious principles to her youth, her very life blood. "The letter killeth but the Spirit maketh alive." It is a fine thing to be jealous of the position of the church, and her doctrines and practices and Gospel principles, but let us not forget that the most disheartening deterrent the church can have is contention and strife within her own body and among her own members. If we, as members, look forward in the Spirit of Christ, great good can be accomplished and the church can be strengthened and become a mighty power for the saving of sinners to the Kingdom of God.

Vienna Va.

Reading, Pa., July 26, 1927.

To the readers of the "Bible Monitor." I have read the work of the Conference

held near Goshen, Ind., with more than ordinary interest. I am still a member of the Church of the Brethren, and while conditions in this part of the country are, as yet, not to be questioned, I do not see my way clear to make a change, but it made my heart rejoice to note the clearness of all your decisions. I find they are not at all complicated, and therefore can be understood by all. Again I am glad to note that you have adopted the majority of decisions that our forefathers left us, and who would venture to say they were not framed by the guidance of the Holy Spirit? Non-conformity to the world in appearance has proven itself a wonderful safeguard to Christians in days gone by, and I am fully convinced that it's power is just as great today as it ever was. Not long ago one of our youngest brethren gave testimony in prayer-meeting to the truthfulness of this statement when he said, "It helps me to steer clear from places where Christians have no business." There is surely a wonderful amount of Bible truth in this statement. The spirit of "It doesn't matter so much about these minor things" seems to be creeping into the hearts of the church

everywhere and is noticeably destroying the depth of spiritual life the church enjoyed in days gone by. I am glad that many of our staunch Elders see this point of danger very clearly and have expressed themselves that the time is very near at hand that a decided stand MUST be taken to stem the tide of worldliness that is forging its way into the ranks. In the discarding of this Gospel principle a host of other departures follow. The salutation is soon laid aside, the Lord's Supper is made up of cheese and crackers, if there is any supper at all, Musical instruments, orchestras, choirs, etc., and my experience is, after leading song services for thirty years, that the best way to kill congregational singing is to introduce these things into the church. Not only do the above-mentioned follow, but soon, those who have discarded this principle will be seen attending questionable movie houses, as well as other places where a child of God "has no business." The reader may ask, "Are there any "movie" houses that aren't questionable? I would not attempt to decry every picture that is shown, but I am overwhelmingly convinced that there are so few real good ones that it



is best to disregard them all. I am positive that by doing this we will at all times be on the safe side. The truth of what Jesus said, "That the Children of this world are wiser in their generation than the children of light" is evident everywhere. I know of no organization of any note that doesn't have outward sign of some kind, and how gladly they display it before the world, but when this gospel principle is called in question the so-called Christian church laughs it to scorn. Had the Spirit told Peter and Paul to write to the churches and tell them to adorn their bodies with gold and pearls and costly array, there are those who would tell us they would gladly accent Christ but they cannot afford to bedeck their bodies as prescribed, but since they have taught us the simple way, folks are determined to do the opposite. Some years ago a very aged gentleman, a neighbor of mine, made the following remark. "When you folks lose your name and your uniform, you've lost all." He afterward explained what he really meant. He did not mean to say that our religion consisted of only the name and the uniform, but did mean, that they were a wonderful factor in retaining

our power and influence as a church. How true this prophecy turned out to be. I rejoice to know that there is still a "little flock" who are accepting God's Word as their rule of faith and practice, and thereby enjoy the assurance that the Kingdom of Heaven is theirs. May the Lord abundantly bless every lawful effort that is put forth for the advancement of His Kingdom, and we know He will.

Linn H. Nies,  
938 Elm St.

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## MORTIFIED

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J. H. Crofford

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The Monitor of June 15 contains two articles that brought sadness to my heart.

To think that any intelligent person holding membership in the Church of the Brethren, who should be acquainted with his Bible, would take the position of opposition, to try to discourage the movement of the Dunkard Brethren; "Because in his mind, it has no strong leaders."

I imagine I know who this brother is, because the position taken is almost identical with the argument produced in a letter received by me

from an aged Elder.

I wonder what he considers constitutes strong men, those who are highly educated or those filled with the Holy Spirit?

To the highest educated college professor of our land, the Bible sayings are mysteries unless he is born again and directed by the Holy Spirit. Otherwise they cannot be understood. Jesus thanked the Father that he had hid these things from the wise and prudent and revealed them unto babes. Thank God for the babes. I am willing to trust in them as leaders.

The writer of that letter on page one, must have forgotten that the leaders chosen for the greatest reformation this world has ever known, were illiterate and financially poor fishermen, and they were chosen by Jesus. He neither considered education nor money.

If we lack wisdom, the promise is, "if we ask we shall receive." If we are "seeking first the kingdom of God and His righteousness," the promise is, "all these things shall be added unto you." Therefore, there is no need to be over-anxious about finance. God can and will supply it as it is needed.

It has been the experience of the writer many times, to

see persons engaged in discussions for one or the other to turn on his opponent with abusive language. If we cannot exchange thoughts or arguments in the most kindly way or the most brotherly spirit we had better say nothing. Anyway the word teaches, 2 Tim. 2:24, "the servant of the Lord must not strive, (argue)."

I now have reference to the article on page 9 of Monitor, June 15, wherein the author differs with another brother's views of the contents of the cup of communion, but fails to produce any proof, and becomes unkind in his remarks, towards his brother. It mortifies me to see such a lack of that essential "love for the brethren," when we differ in our opinions.

I refrain at this time to enter into a discussion of the subject but wonder why, if the brother means to be fair, when he referred to the original Hebrew words in the Old Testament used for the unfermented and the fermented article, he did not refer to the Greek in the New Testament when Jesus turned water into wine, and where Paul advised Timothy to take a little wine for his stomach's sake, etc.

Now do not class me as an intemperance man; neither as

a temperance man along these lines, for I am a total abstainer from all intoxicants. Personally I enjoy good health and am not in need of medicine, but I am not a pessimist, who would forbid the use of wine where the Bible justifies it, if for communion or medicine, no matter how the world looks at it. The man who would be afraid to partake of it from the communion cup, for fear of becoming a drunkard, would scarcely be a fit subject to commune. I would not rebel against taking a sip of anything that might be commanded by the Master.

Strong drink and wine are absolutely wrong, when used as a beverage, but as a medicine is not only recommended by Paul, but back in old Bible times, in Proverbs 31:6, "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts." The 4th verse of the same chapter gives us to understand absolutely that they are not to be used as a beverage. Do not let opinion run away with reason or Bible teachings and make yourself uncharitable.

Does the author of that article know that years ago fermented wine was universally used for communion purposes? And the German Baptist church was no exception. It so

happens that I remember of the change, and he who, afterwards became my father-in-law, being about the first writer against the use of fermented wine, and he claimed the credit for the change. I also remember of a man who at the time contended the wine at the communion services was a temptation to persons with an appetite for strong drink and after the change turned out to be a regular inebriate.

If the church long ago was nearer apostolic practice than it is now, what is our conclusion on this point? Is there more spiritual life in the church since the change from the fermented to the unfermented wine for communion purposes?

—Martinsburg, Pa.

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**CHRISTIANS DEFINED**  
**Christians Must Measure Up**  
**to the Standard of Eternal**  
**Trust As Set Forth in**  
**God's Word.**

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Chas. M. Yearout

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"Bro. Yearout, I would like for you to define the word Christian from a Bible standpoint. In your splendid article in Bible Monitor of May 15, you make this statement: 'Why do Christians desire to be like the world?' Would you



mind to say, what is meant by the word Christian? Does it mean a member of some church only?" Wm. Wells.

Christian union with Christ.

(1) Christian means a follower of Christ. 1 Cor. 11:1; Eph. 5:1; John 21:19, 21 (2) Christian is a product of the Word of God. He is begotten by the Word of Truth or Gospel. Jas. 1:18; 1 Peter 1:23; 1 Cor. 4:15. The Word of God possesses the germ of eternal life, and is the genesis of the Christian life. Regeneration follows the reception and conception of the Gospel seed in the heart. (3) The Christian is born into the visible kingdom or church of God of water, and of the Spirit (John 3:3, 5) But this Spiritual birth cannot take place until after the child has been begotten by the holy heavenly seed. There must be life first, before there can be a birth. There are four births spoken of by the Heavenly Master. (John 1:13), three of them are of blood, of the will of the flesh, and of the will of man. Those who are thus born, follow their kin, the flesh, and man. To be born of God, is to yield unreservedly to God's will, and by so doing spiritual life and service follow.

It is just as impossible to be born into the kingdom of God, independent of the divine laws

of regeneration as it is to be born into an earthly family independent of the organic laws of generation.

As a result of a strict compliance with God's plan and arrangements in Christ Jesus, a new creation takes place, and the child of God enters a new life in Christ. (1 Cor. 5:17) He or she must now feed upon that spiritual food, that God has designed to sustain and support the spiritual man (Matt. 4:4; 1 Peter 2:2).

(5) A Christian is one who believes, imbibes, adheres, lives and obeys the teachings of Christ as set forth in the New Testament. A Mohammedan is one who believes, imbibes, adheres, lives and obeys the teachings of Mohammed as set forth in the Koran.

(5) The Christian is one who has put on Christ and walks in him. (Gal. 3:27; Rom. 6:3; 13:14; Col. 2:6)

(6) The Christian is one who is espoused to Christ as a part of his spiritual bride. (2 Cor. 11:2; Hosea 2:10, 20) After one is espoused or betrothed to Christ as his spiritual bride, to court and sport with the world, the enemy of God, is to commit spiritual adultery. (Jas. 4:4; 1 John 2:15; Psal. 73:27) While the Christian is in the world, he is not of the world. (John 17:11, 14; 15:18,

19; 1 John 3:13) Those who are of the world, "Speak of the world, and the world heareth them." (1 John 4:5) Those who are of Christ speak of him and hear and follow him. (John 10:4) The contrast between the Christian and the worldling, is clearly set forth in John 8:47; 10:27; 1 John 4:6.

The word Christian occurs three times in the New Testament: (a) "And the disciples were called Christians first in Antioch." (Acts 11:26) Evidently they were called Christians because they followed Christ. Whether so called by their enemies, in derision, does not change the interpretation. Their relationship to Christ is clearly indicated in the term Christian. (b) "Almost thou persuadest me to be a Christian." (Acts 26:28) Almost persuaded to accept and follow Christ. (c) "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." (1 Peter 4:16) To suffer as a Christian, is to suffer for Christ's sake; because of their adherence and faithfulness to him and his righteousness. The apostles rejoiced that they were counted worthy to suffer for Christ. "We ought to obey God rather than

men."

The reason professed Christians are not persecuted these days is because they are so far from Christ, that the enemy sees no need of disturbing them. They are lulled to a false security in the lap of worldliness. "All that will live godly in Christ Jesus shall suffer persecution." (2<sup>o</sup> Tim. 3:12) The world has little cause to find fault with the churches in these days of modernism and a new gospel and new interpretation. The churches to a large extent are joined heart and soul with the world. The mystical body of Christ holds herself aloof from all worldly entanglements and has no communion nor fellowship with the world in its fashions and sinful pleasures. Come out from the world, and be ye separate, is the injunction of God's eternal truth. The word Christian is used very loosely these days. In fact in the meaning implied Christ is not in it at all. Churchanity and Christianity do not mean the same thing. Christianity means the principles, precepts and doctrines taught and lived by Christ, and signifies the relationship the Christian sustains to him as their Lord and Master. Churchanity means the principles, precepts and doctrines as

## BIBLE MONITOR

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pronulgated by the church: these may be adverse to the teachings of Christ. If the principles, precepts and doctrines of the church be the principles, precepts and doctrines of Christ, then they have the stamp of heaven's approval on them; but these divine principles and doctrines do not make Christians of church members unless they imbibe, adhere, and live up to these spiritual truths. Their lives must be brought wholly under their hallowing sanctifying influences. Belonging to some church makes no one a Christian.

While preaching in Cass County, Missouri, against

dancing a number of years ago, a woman in the congregation spoke up and said: "Why Bro. Yearout, church members go to dances." I replied, very true. Church members go to dances, church members go to theaters; church members follow the fashions and sinful pleasures of this world, and church members go into houses of ill fame, and into gambling dens; and church members will go to hell too: but Christians will go to none of these places. O for more Christianity, and less worldliness in the church.

—Moscow, Idaho.

## QUESTIONS

S. M. West

Sister Carpenter's article on the "Kid" name in last Monitor struck fire on me and the Spirit, I believe, prompted the following questions:

1. Brother, sister in Christ, the great shepherd, are you not a sheep at his right hand?

2. Are not your offsprings lambs according to God's word?

3. Don't you know of that separation that will surely come? Read Matt. 25:31-33, "And he shall set the sheep on his right hand... but the goats



on the left."

4. Would not 34th verse be music to you? "Come ye blessed of my Father, inherit the kingdom."

5. How about the goats on the left? Read verse 41. "Depart from me."

6. Are you willing to be goats and kids of the left?

7. Should we not very carefully and prayerfully study God's word?

8. Could we in reason expect a loving God to do more to help us to fit ourselves for sheep of his terenal pasture?

9. Taking all into consideration is it not cause for much deep thinking?

—36 W. School St.,  
Westfield, Mass.

## WHAT THEN?

Anna Studer

During the sixteenth century, in the city of Rome, lived an eminent Christian philosopher, named De Neri, and many people came to this wise man to tell him of their plans and to ask him advice.

On one occasion a student came to him and laid before him his plans for the future, when he had finished the old philosopher said: "Well suppose you succeed in your studies and finish your course

with honor, what then?" The young man replied that he would then be prepared to take up some profession or position of usefulness. "And what then?" again questioned De Neri. The youth still looked forward to the high renown and honor that would by this time be his. And "What then?" still questioned the philosopher. Oh then he would be an old man and would spend the rest of his life in retirement with kind friends. "What then?" solemnly asked the wise old man. After a long pause the young man slowly replied, "Then I suppose I must die." And "what then?" came again in still more solemn tone. But there was no reply. The young man thought his plans were complete and covered every condition of life, but the endless life which lies beyond the grave, he had failed to plan for.

Dear reader, may not many of us apply this story to ourselves? In our eagerness to get an education or to gain wealth or pleasure or fame, how apt we are to crowd our minds and lives full to overflowing with the things that pertain to this life only and neglect that which we are commanded to seek first? When we are inclined to be

over-anxious for the things of life let us read Matt. 6' 25-34.

And even tho by being anxious or by industry we accomplish all our desires, and succeed in acquiring wealth, wisdom and honor even to the extent that Solomon did, can it bring real joy or contentment in this life or in the life which is to come and if not, what then?

Then why should we not be satisfied with the humble and lowly things of life, and seek after more love which is the test of discipleship and of far greater value? The Bible says that "Godliness with contentment is great gain." And why is there so little of this priceless gain, even among those professing Godliness? May it not be because many of us have lost our first love, our love for God and his church, and have substituted too much love for the world? (John 2: 15) If any man love the world, the love of the Father is not in him.... And again (John 5:3) "For this is the love of God that we keep his commandments."

And because of this love nothing that he asks of us

will be refused or done grudgingly but willingly. And if the church in Conference, by the guidance of God's spirit, asks us to do, or not do, something that will separate us from the world, this same love will cause us to willingly obey. But if we refuse, and continue to dress and do just as near like the world as we can, does it not show where our love is, whether for God or for the world? And if any one thinks that the Holy Spirit did not direct these Conference decisions, tell me, dear reader, whose spirit did?

Could it have been the evil spirit? Does Satan want us to be different from the world? We think not. Then it could have been none other than God's Spirit, and if we disobey His Holy Spirit, what then? And if we deny Jesus before men by refusing to come out from among the world, and be separate, will he not deny us before his Father in the day of judgment? And, what then, yes, dear brother and sister, what then?

## DISCIPLINE

G. A. Shamberger

We live in an age in which discipline is hated. On all sides anarchy is seen. The churches catch the reigning malady. Once staid and discipline bodies are in utter confusion. Youth and age have broken away from the the discipline of centuries. While some of the ancients are sore thrust by the rush in license and defiance of the sobriety of the past they have hesitated to do their duty long enough to lose the control that is in the hands of the majority. A minority weeps in hopeless protest against the new ideas of a new day. The deadly venom of evolution and its conjurers, has so fully entered the system of professedness that even the hand that could inject the antitoxin is palsied. And now what? Is it so, that there is no help? Must the faithful wail out their lives hoping for a day that will never dawn? The lack of discipline is the rock on which Israel foundered. So far had Israel failed in discipline in Elijah's time that there were 850 false prophets and one true prophet. Elijah obeyed

God by disobeying the entire number. Some sickly people think Elijah did an awful thing. Israel was too far gone. The death and discipline promised followed. Coming back to the church, we see how the evildoers fared: Covetousness, lying, false doctrine and fornication are especially reported. Jesus himself took in hand the seven churches of Asia. Five needed discipline. Not a shadow of compromise in any case. Repent, set things right or Jesus would leave—and if Jesus left, is it not reasonable to conclude that the faithful left with him? The false teaching that came by some from the Jerusalem church, moved the apostle Paul to use some very pointed language. Gal. 1:6-8. "I am moved that ye are so soon removed from him that called you into the grace of Christ unto another gospel—which is not another but there be some that trouble you and would pervert the gospel of Christ. But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 5:9—"A little heaven leaveneth the whole lump." (Gal. 5:12) "I would they were even cut off



which trouble you.” (1 Cor. 5: 6-7) “Your glorying is not good. Know ye not a little leaven leaveneth the whole lump. Purge out, therefore, the old leaven, that ye may be a new lump as ye are unleavened for even Christ our passover is sacrificed for us.” Here is a voice from heaven that should startle everyone wanting to know what to do, when he discovers that the leaven is left in the church. Leaven works by contact. Contact must be broken to avoid being leavened. If you cannot get the leaven out, there is one of two things to do—die or sever fellowship. Touch defiles the garment. We must get out of touch, if we shall ever walk with Jesus in white—and there is no other way proposed in the gospel.

Separation is God’s method. No joking with unbelievers, unrighteous, darkness, beliar or idiots. (2 Cor. 6:15-18) When the church is cleansed from all these. Be not deceived, the word from heaven says **A little leaven leaveneth the whole lump.**

Out with the leaven or out of the lump.

—Oreville, Wash.

## THE CHURCH

Wm. Wells

In 1 Cor. 3: 9-17 Paul speaks to the church under the figure of a building or temple of which Christ is the chief corner stone in whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the spirit. (Eph. 2: 19-22.) Here we see that as God’s presence was manifested in the tabernacle in the shekinah glory, so now in this dispensation. The church since Pentecost is the visible habitation of God on earth where he manifests himself through the Holy Spirit. John tells us, (John 1: 14) that the word Jesus tabernacled among us, and spoke of His body, as a temple. (John 2: 19-21) So as God manifested himself in the shekinah Glory of the temple and now through his Spirit in the church, He manifests himself in person by Jesus, and John tells us that he and Peter and James saw the glory of God in the person of Jesus on the Mt. of transfiguration. (John 1: 14). It is to be the Bride of Christ: At

present the church as a virgin espoused to Christ.

Paul said to the church at Corinth:

"I am jealous over you with Godly jealousy, for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." (2 Cor. 11-2.)

It is said in Christ's day, an espoused was as sacred as a marriage.

The first Adam had his bride and the second or last Adam must have his bride. In Gen. 2: 18, 21, 24, we are told how the first Adam got his bride. The Lord God caused a deep sleep to fall upon him and he slept. And he took one of his ribs and closed up the flesh instead thereof and with the rib which the Lord God had taken from man made a woman, and brought her unto the man.

"And Adam said, this is now bone of my bone and flesh of my flesh. She shall be called woman because she was taken out of man."

Now Jesus, during his life on earth as a man, abode alone. But a deep sleep, the sleep of death, fell on him, and out of his wounded side as the result of the atonement he made on the cross, there

came that of which the church was founded and to which the Holy Spirit gave life, so that as Adam said of Eve, "This is now bone of my bone and flesh." So we can say we are members of this body of his flesh and of his bones. (Eph. 5: 29, 33.)

Folks, how in the name of common reason can we just sit on the "stool of do-nothing" and allow the modern things of the day come into the church and dominate over that which many know to be right? And not only right but that which is Gospel." Who ever saw Christ in a "Pill Box Play?" Who ever saw Christ with a little string instrument poked up under his chin, standing on the sacred altar where the Gospel of Jesus Christ should be proclaimed sawing away just as if it could say something. I could mention at least one dozen different things that the Church of the Brethren allow today, where only a few short years ago they would not have been allowed. When was it right, then, or now? Does God change? **Not to my knowledge.** Does the Bible change? Yes, but man changes it first to suit his own preconceived ideas and opinions. Has man

the right to change the Bible? No. My words, they are life and they are spirit. And again we read that there is a penalty if we add to or take away.

The woman was brought to Adam and presented to him, but Christ will present the church to Himself.

That Eve was married to Adam is indicated in Gen. 2: 24 and referred to in Matt. 19: 4, 5 and Eph. 5: 31. Here we have a beautiful illustration of how Christ is gathering out His bride, the church. In the story of how Isaac got his bride Abraham a type of God, Sarah a type of Israel, Isaac a type of Christ, Eliezer is a type of the Holy Spirit, Rebecca is a type of the church, Keturah a type of Israel returned, when the time came for Isaac to have a wife his father Abraham did not want him to marry a Canaanitish woman, so he sent his servant Eliezer over to Padan Aram to get one for him from among Abraham's kindred. When Eliezer reached Padan Aram he was divinely directed to the home of Laban, a nephew of Abraham, whose sister Rebecca God had chosen to be the wife of Isaac. (Gen. 24: 1-14) Rebecca at once consented to

be Isaac's wife, a man whom she had never seen, solely on the representation of the man Eliezer and she did not only consent to be the wife of a man she had never seen, but she at once willingly consented to leave all, father, brothers and sister and take her departure with a man she had only a few hours before met. So you no doubt remember the story as it goes, how that Isaac at eventide went out in to the field to meditate and saw camels of his father returning and how that Rebecca alighted from off her camel and was introduced by Eliezer to Isaac and she became his wife. So it is plain to be seen that God can work wonders in the person of one man. Now let's see what He is going to do in the person of the Holy Spirit. He has sent the Holy Spirit in to this world in this dispensation to get a wife for His son and when the full number of the church is complete the Holy Spirit will take her back with him to the Father's house, and Jesus whose bride she is to be will come out in to the midair at eventide of this dispensation to meet her. (1 Thes. 4: 15, 17.) Nothing harder to understand than the Bible, and on the other



hand there is nothing more easy to understand than the Bible. Obey, it is life eternal, disobey, it is death everlasting.

Somebody will evidently call in question one statement that I have made. That is when the number of the church is complete the Holy Spirit will take it out of this world. Yes sir, I believe she is numbered. God never takes chances. He knew the end from the beginning. Don't misunderstand me. I am not talking predestination. Neither fore-ordination, while I do believe in both to a certain extent but not to the extent that some are destined to eternal death. some to everlasting happiness. So, as I said, above, God takes no chances, but through the death of his Son, He has given everyone a chance to live the Christ life here on the earth; and then again by Christ's resurrection makes it possible for those that are willing to live the Christ life and die in it will be resurrected and shall ever be with the Lord. But Brethren, Satan is blinding our eyes. He is coming to us today in the likeness of young men and, yes, young women, too, from the schools and is bringing strange

things. Some of them tell us that our religion was all right in our time, but they are living in a better day than some of us older ones lived. This story is likely to be continued.

—Quinter, Kans.

## OBEDIENCE

L. I. Moss

I think there is too little said about obedience in this age, so I wish to call attention to some texts from the New Testament.

First we refer to Matt. 6: 24. In this we are plainly told we cannot serve two masters, we will obey one or the other.

Then Matt. 5: 19 is a very plain teaching. The first part penalizes whoever shall break one of these least commandments.

I am sure the breaking of the least commandment means lack of obedience.

Then the last part says, but "whoever shall do and teach them shall be great." Men call folks great now from a different viewpoint. In our time only college folks are great, this is the reason some one wrote the letter Bro. Kesler referred to in June 15 Monitor about the leadership

of the Dunkard Brethren.

I am glad the word tells us those who do and teach the least of the commandments are great. It is easy to see man's ways are much different from God's ways.

Well, now let us see who can claim close relationship with Jesus. Notice Mark 3: 35. Christ here brings the one who will obey or do his will, just as near as his brother, sister or mother. No such promise to only the obedient. Now notice Luke 1: 6. They were righteous before God because they walked in ALL the commandments of God, not a part of them but all of them.

In Luke 6: 16 we have a question, one I wish could ring in peoples ears today. "Why call ye me Lord, and do not the things I say?"

I wonder how people can call on the Lord, and claim to be his children and are not willing to obey his teachings. Many of which are willingly or carelessly disregarded in our day.

Now let us turn to John 15: 10. If we expect to abide in the love of Christ we must keep his commandments just as Christ kept his Father's commandments and abode in

his love.

Please read carefully 1 John 2: 3-6 and the 17 verse. Let us see how we may know Christ. The third verse says, if we keep His commandments." Then verse four is very plain, "he that keepeth not his commandments is a liar and the truth is not in him." Now, dear readers, I do not want to over draw this but it looks as if all liars of our day are not nonprofessors, because there are so many who are not willing to obey the plain commands of the Gospel. There is a wonderful promise in verse 17.

There ought to be great comfort to the child of God in John 3: 22-24. God promises to hear and answer our prayers, because we keep his commandments. Then we dwell in Christ and Christ in us.

We want yet to look at 2 John 5: 9. Let us all see the beauty of living an obedient life.

Now in conclusion turn to Rev. 22: 7, 14. See the reward, verse 14, "Blessed are that that DO his commandments," what for? That they may have right to the tree of life and may enter in through the gates into the city. Oh, the wonderful promise here

to those who will obey!

But where will the professor be who is not willing to obey the least commandments of the Gospel?

If you want to be great in

the sight of God be obedient to his word. Being great in the sight of men is dangerous in the end.

—Fayette, O.

Don't Forget to Read the Bible.

## Three-Year Bible Reading Course

Motto: READ, THINK, ACT

Arranged by

CYRUS WALLICK, GERRO GORDO, ILL.

### OUR MONTHLY TEXT

\* \* \* \* \*  
 \* Who knoweth whether \*  
 \* thou art come to the King- \*  
 \* dom for such a time as \*  
 \* this? (Esth. 4:14b). \*

Scripture References:—Acts 20:24. Phil. 2:30. Psalms 37:5, 23; 55:22; 145:20. Prov. 20:24. Jer. 10:23. Acts 17:26b.

We cannot believe that the All-wise and Infinite Creator, who notes the sparrow's fall and numbers the hairs of our heads—we cannot believe that he has made a grain of sand or a blade of grass without a purpose. Much less may we think that he has made one of us, the greatest of his earthly creatures, without a purpose, a plan for each one of us to fill. Let us, each one, faithfully do the duties that lie nearest to us and be ready for any

others that he may have for us to do.

"There's a work for me and work for you,  
 Something for each of us all to do." \*

\* The God-Planned Life, tract by James H. McConkey, sent free on request.

### Daily Readings SEPTEMBER

1. Thu. Esth. 1
2. Fri. Esth. 2
3. Sat. Esth. 3, 4
4. Sun.—1 Ki. 3:4-15; Prov. 3:13; 8:13-19; Job. 28:12-28; Psalms 111:10; 1 Cor. 1:17-2:16.
5. Mon.—Esth. 5, 6
6. Tue.—Esth. 7, 8
7. Wed.—Esth. 9; 10
11. Sun.—1 Ki. 8; Psalms 122
18. Sun.—1 Ki. 12:1-24; Prov. 1:20-26
25. Sun.—Psalms 68:26-35; 103:19; 105:1-8

This finishes the Daily



Readings for the year ending September 30. It is recommended however, that members of the Bible Reading Circle continue to read a portion each day. You may read the topical readings following or any other selected passages.

### **Captivity of Israel and Judah** (A Topical Bible Study)

Captivity Foretold: A Judgment for Sin—Lev. 26:33a. And I will scatter you among the heathen.

Jer. 25:11b. And these nations shall serve the King of Babylon seventy years.

Lev. 26:14, 15, 27-33 (Neh. 1:8), Deut. 4:25-28; 28:15, 36-58, 64-68; 1 Ki. 9:6-9; 14:15; 2 Ki. 20:16-18; 23:26, 27; Isa. 39:5-7; Jer. 13:15-27; 18:15-17; 20:3-6; 25:8-11; 26:1-15; 32-26-35 Amos 6:7-14; 7:11, 17; Mic. 1:16.

Captivity Fulfilled—Of Israel: 2 Ki. 15:29; 17:1-23; 18:9-12; 1 Chron. 5:25, 26. Of Judah: 2 Ki. 24:10-25:21; Jer. 39:1-10; 52:1-30; 2 Chron. 36:5-21; (1 Chron. 6:15; Esth. 2:5-7; Dan. 1:1-2); Psalms 137.

Restoration: Lev. 26:42. Then will I remember my covenant with Jacob, and also my covenant with Isaac; and also my covenant with Abraham will I remember, and I will remember the land.

Jer. 30:3. For lo, the days

come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

Lev. 26:40-45; Deut. 4:29-31; 30:1-6; 1 Ki. 8:46-53; 2 Chron. 6:36-39; Neh. 1:9; Jer. 12:14, 15; 16:14-15; 25:12-14; 29:10-14; 30:1-31:30; 32:36-41; 33:7-14; Ezra 2:1 2 et seq.; Neh. 7:6, 7 et seq.; Psalms 106:40-47; 126.

### **The Book of Esther.**

"This Book is the Romance of Providence. Esther, a Jewish captive, became the bride of the Persian king, Ahame-sus, and came to the kingdom for a critical time. Haman's wicked plot to destroy her people, baffled by her bold intercession, reacted to his own ruin. \* \* \*

"The doctrine of God's Providence finds here a historic pictorial parable: (1) There is behind human affairs an Unseen Hand. (2) Both evil and good have their ultimate awards. (3) The prosperity of the wicked is unsafe and unsatisfying ending in adversity. (4) The adversity of the good is a trial of faith, issuing in prosperity. (5) Retribution is administered with poetic exactness. (6) The most minute events are woven into

God's plan. (7) Providence is not fate, but consists in prayer and resolve, freedom and responsibility. The **name of God** is not found here. His is a **secret control** of the affairs of his people; a Hidden Hand shifts the scenes. Only the eye of faith sees the Divine factor in human history, but to the attentive observer all history is a burning bush aflame with the mysterious Presence. The Book is the rose window in the cathedral structure of the Old Testament. If the light it transmits be dim, it reveals exquisite tracery and symbolic design in the framework and colored panes.

"Grace is here illustrated. There is substitution, voluntary and vicarious sacrifice, a scepter extended to a suppliant, audience with a king and answered prayer; promises without limit (see 8:8), and final victory over all foes."

—Arthur T. Pierson in "Keys to the Word", quoted in Bible Teachers Quarterly of the "Christian Life Series," Third Quarter, 1922.

—Letters from members of the B. R. C. are always welcome, though they may not be answered promptly.

—Thoughts on the Sunday school review are solicited. Let us help each other in getting lessons from God's Word.

—Are there not others who will join us in the Three-Year Bible Reading Course? You will surely be welcome.

Dear Brother Kesler:

We of Cerro Gordo, Decatur and vicinity, in sympathy with the Dunkard Brethren movement, have been encouraged and built up by a visit from Bro. L. I. Moss. He was with us a little more than a week, preaching and visiting. The first sermon, and without doubt the first by a Dunkard Brethren preacher in the state of Illinois since the reorganization, was delivered in the village park, Cerro Gordo, Tuesday evening, July 12. Prominent themes were: The Authority of Jews as Stated in the Great Commission; The Bible as the Word of God; The Christian Armor and Our Heavenly Home. Audiences were small but manifested a good interest. We felt that it was good to be there and enjoy rich spiritual food and be reminded of our duties as followers of the Master.

We listened to straight gospel sermons, noticeable for absence of reference to any other religious body. The house-to-house visits were generally well received and appreciated. Bro. Moss has a way that makes friends, overcomes prejudices and calms opposition.

A noteworthy meeting was held on Sunday afternoon at the home of brother and sister Hirshberger, Decatur. Theme

of sermon: Obedience. After the sermon liberty was given for questions. This was a most interesting and instructive feature, explaining the origin organization and doctrine of the Dunkard Brethren Church.

A pledge of allegiance is being signed and we are looking forward towards an organization. Brethren, pray for us.

CYRUS WALLICK,  
Cerro Gordo, Ill.

### LOVE FEAST

The members of Eldorado Dunkard Brethren Church are looking forward to a two week's Revival Meeting, expecting Bro. L. I. Moss to be with us, closing with our love feast on Sept. 17. The first week's meeting beginning Sept. 4 will be held at the church in Englewood, O. The second week at the home of Bro. Albert Zumbrum expecting an old fashion barn meeting, the location is about a mile and a half south of West Manchester, O., closing with the Communion at this place.

All the meembers wish to send out a hearty invitation to these meetings especially to the Love Feast asking that all who can be sure and come. We are praying for and looking forward to having very

spiritual and uplifting meetings so come and be with us and I am sure you will be blessed.

Gladys Raman  
Cor. Sec'y, Greenville, O.

All orders for the "booklet" have now been filled.

It's the booklet you need to answer the many questions you will be asked. Then too, many unfounded rumors are being circulated which can be corrected by the use of the booklet.

Let's have your order—4c each, 40c per dozen.

Then, too, our shelves are well supplied with back numbers of the "Monitor". At your request will mail them to those whose names you send in.

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# BIBLE MONITOR

VOL. V.

September 1, 1927

NO. 17.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and  
Scriptural in practice.

OUR WATCH WORD—Go into all the  
world and preach the Gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteously,  
more holy, and more perfect through faith and obedience.

## STATUS OF THE DUNKARD BRETHREN

A letter came to our desk recently handed us by a good sister from which we quote.

"I do not think there is very much in the Kesler movement. At this time there seems not to be a strong leader among them. A good many of those who went off with the movement are returning. There were some grounds for the Bible Monitor reforms, but the present leaders have gone too far. They can never get many members to accept what they demand.

They are very much like the Old Order Brethren, and so far as faith and practice are concerned they might just as well unite with that church. As concerns our own people it appears that they were going a bit fast, and that wisdom would dictate that there should be some slowing up. You have doubtless noticed that some real stuff has been appearing in the Messenger so far this year. So I am hoping that we will not drift any further at least."

As to how much there is in the "movement" we leave to the reader to judge. Your opinion may be worth as much as our brother's at any rate, we are not ashamed to

be connected with it, but feel due credit should be given to others by omitting the restrictive term "Kesler" as now commonly used. It would be pedantic to deny the "atrocious crime" of not having strong leaders, nor should we pride ourselves in our weakness for "God chose the foolish things of the world, that he might put to shame them that are wise, and God chose the weak things of the world, that he might put to shame things that are strong; and the base things of the world, and the things that are despised, did God choose, yea and the things that are not, that he might bring to naught the things that are; that no flesh should glory before God." (1 Cor. 1: 27-29.) Our idea of whom God chooses as leaders may differ very much from his idea in the case.

As to how many are "returning" our brother's source of information may be better

than ours, but such statements are so designed, and do carry effect. So, for our information, we should like for this brother or any one else to give the names or at least the percentage of those who actually "went off and have returned" and for general information we'll print it in the "Monitor." For ourselves we think the number instead of being "many" is negligible.

Our brother says there "were grounds for reform but the present leaders have gone too far," but fails to tell us what the "grounds" are or in what way we "have gone too far."

This information would be interesting and might be helpful. If we have "gone too far" on these "grounds" for reform we ought to know it and should retrace.

As to "demands," we make none. Our position is stated, if members find themselves in harmony with it, they are one of us and we gladly welcome them into our fellowship, and when they "sign up" as it is called, they only signify their oneness with us which they willingly do without any "demand" on our part. We did not anticipate a landslide or that the great mass of the membership

would accept the reform movement; for the church had "gone too far" in the wrong direction in "innovations and departures" often mentioned in these columns.

As to uniting with the Old Orders, the idea is suggestive and we see no reason why our brother and his church might not readily unite with the Progressives; for it would be difficult to find a practice in one that is not common to both.

But now it turns out that some have found out they "were going a bit fast," and that "wisdom would dictate there should be some slowing up!" "Going a bit fast," which way? Evidently in the wrong direction, and now there should be a "slowing up." Not a retracing, retrenchment or reform but just for the time "slow up." In other words, hold what we have for the present before going further. And our brother seems content with what is now had or been done in the way of drifting only he hopes "we will not drift any further at least." How much further, we may ask, could the drift go in many places?

Some months ago it was suggested or predicted there would, for the time being, be a "slowing up," for obvious

reasons, but that it would be temporary only. This accounts for some of the "real stuff" that has appeared in the Messenger, and to his credit, be it said, much of it under our brother's signature. This will likely be continued for a time yet, during this period of "slowing up" at any rate. Of course wisdom and policy so dictate.

As to the Dunkard Brethren, we stand practically where the Conservatives, our brother being a prominent leader among them, stood in 1882 or 45 years ago, and had the Conservatives maintained that position there would be no Dunkard Brethren church, so called today. But because of this "drifting" to which our brother refers, the Dunkard Brethren church became a necessity; for there was, nor is any hope that even a "slowing up" would mean a reform or return to former practices and an elimination of the disturbing influences that have disrupted the church.

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### THE CRUCIFICTION, RESURRECTION AND ASCENSION.

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W. Y. Smith.

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The subjects before us is of

great importance. But by the help of the Holy Spirit I will now endeavor to write these lines. First, the Crucifixion. Jesus prayed, saying, "Father, if thou be willing, remove this cup from me nevertheless not my will but thine be done."

And there came an angel from heaven, strengthening him. And being in agony he prayed more earnestly; and his sweat was as if it were great drops of blood falling Luke 22:42, 43, 44.)

No wonder the angel strengthened him when he foresaw the suffering he must endure to redeem mankind, or you and me.

The Resurrection.--"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen, then is our preaching vain, and your faith is also vain?" (1 Cor. 15: 12, 13, 14.)

There are some like the sadusees who deny the resurrection; they say there is no resurrection. The word says that Christ is the first fruits of them that slept. Let me warn you, right here. If any man shall take away from the words of the book of this prophecy, God shall take a-



way his part out of the book of life, and out of the Holy City. (Rev. 22: 19.)

The Ascension.—As we write these lines let us notice the words of our Lord and Savior, Jesus Christ. "In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself; That where I am, there may ye be also." (John, 14: 2, 3.)

Will our Post Millennium brethern still deny the coming of Christ? If so, look at the above quotation of the master himself. How comforting! Now to verify this scripture we quote further; "And when he had spoken these things, while they beheld, he was taken up and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he stood by them in white apparel; which also said, 'Ye men of Gallilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.'" (Acts, 1: 10, 11.)

Now I would like to ask our Post Millenium friends a question. If they put off the

second coming of Christ until after the thousand years, what will you say about this scripture? "And they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. When is the second death to occur? Have we any account of it. And where found? (Rev. 20: 4, 5.)

Shaw, Ore.

## THE CHURCH THE BRIDE OF CHRIST.

Wm. Wells

A continuation of my last letter. Some hold that because Isaac's bride was taken from his own kindred that therefore to complete the type, Jesus' bride must be Israel. His own kin and not the church composed mainly of gentiles. But we must not forget that while Abraham was the first Hebrew, his kin were gentiles. Abraham was not, strictly speaking, a Jew. For the Jews are descendants of Judah, the fourth son of Jacob or Israel. So we see that Rebekkah was not an Israelite but a Gentile, so the type holds good. And in speaking of the bride we must not forget that there are two brides mentioned in

the Bible, one in the Old Testament and one in the New Testament. The one in the Old Testament is Israel, the bride of Jehovah, while the one in the New Testament is the church. So in the face of the above statement if it is correct when I say it is essentially necessary that we must obey the church. I care not what name you call it. I mean the church which is the bride of Christ, for in the same sense the Father and the Son, are one, the church and Jesus are one. For the same code of laws that governed Christ while He was here on earth governs the church so long as she sojourns here on earth, for Jesus plainly says "I came not to do mine own will but the will of Him that sent me." (John 6: 38).

Of Israel it is said "Thy maker is thine husband." (Isa 54: 5-6).

Because of her whoredom, Israel is a cast off wife. God, her husband, promises to take her back when she ceases from her adulteries. (Jes. 3: 1, 18; Ex. 16: 1, 63; Hosea 2: 1, 23; 3: 1, 5.) So you remember I said in my last letter Sarah was a type of Israel. I should have said Sarah was a type of Israel before her fall, and Keturah a

type of Israel when God shall take her back again. But there is one fact we do not want to overlook: God will not take her back as a virgin but as a wife, but it is a virgin that the lamb, Christ is to marry. So the wife, Israel of the Old Testament cannot be the bride (virgin) of the New Testament. Brethren, how in the common sense of reasoning can we who call ourselves the church of the Brethren, allow almost everything pertaining to the world and worldly amusement of almost every kind come into the church? Even some sins of the lowest type which I will not mention but could, without putting forth one single effort to check them. Almost anything that tends along the line of popularity is admitted. Oyster suppers and dinners no exception. I say in the face of some things here—and many more could easily be mentioned—can we as a church organization ever expect to attain to the state of perfection that Jesus the Christ can ever stoop to take us in as a virgin?

Almost sure "bank" on a crowd. Makes little difference about the condition of the weather either, if it at all possible to go. But announce there will be prayer

meeting or a Bible class Thursday night, you know what the result will be. I need not tell you. Again I make no charges for this so I continue the story.

Again the wife, Israel is to reside in the earthly Jerusalem during the millineum, while the church will reside in the New Jerusalem. These distinctions make it clear that Israel cannot be the bride of Christ. So as we see the church being both the body and bride of Christ we have the type of Eve who was part of the body of Adam before she was his bride.

—Quinter, Kans.

Aug. 16, 1927,  
Oakland, Md.

Dear Brothers and Sisters  
of the Dunkard Brethren  
Church:

We want to let all know that we have our church completed except painting, our first meeting began Saturday night, August 6, and continued until Sunday night, August 14. Brother John T. Green held our meeting, and God was with him. There were three baptized and five of the Church of the Brethren united with us, eight all together. They are as follows: Danuel E. Pletcher, a deacon; Martha G. Folk, Sa-

rah Folk, all from Pennsylvania; Fanny E. Nesselrott of Oakland, Md., Raymond Sines, Iva Friend, all of Sines, Md. There were sixty-two that communed. The services were well attended. This meeting was a real old fashioned Dunkard meeting and love feast that will long be remembered.

We want to announce at this time that we will dedicate our church October 2, which be the first Sunday in October. Everybody is welcome to our church and also to our homes. Sunday School at ten a. m., preaching at eleven a. m. We ask the prayers of the entire Brotherhood in our behalf.

C. B. Sines, Sec.

## WRONG DIRECTIONS

Anna Studer

During a snowstorm in the west a woman with a small child was riding in a train, and asked the conductor to see that she leave at the right station, which he promised to do. But before reaching it when the train was stopped to make some adjustments, another passenger told her that that was her station and she got off and went out in the storm. When the station



was reached and the mistake discovered a rescue party went back and searched and found her with her babe clasped in her arms, shrouded in snow and ice. It was too late; she had followed the wrong directions. Great was the responsibility of the man who sent her out in the storm to perish. But far greater is the responsibility of the ministers of the Gospel who instead of pointing out God's plan of salvation, thru full obedience to His word, will teach that some parts of the Bible which do not appeal to the influential part of their hearers, were not inspired or were spoken figuratively and don't mean what it says and is therefore not essential to salvation. How great must be their doom who, not by mistake (as did the man on the train) but for the sake of filthy lucre, will knowingly give wrong directions or remain silent and see the many innocent trusting souls being deceived out in the storms of life to eternal destruction, when but a few words of warning might have changed their future destiny.

Many professing Christians of high standing in the church will come to the judgment with the impression that they will be admitted among the

saved, and find that they have been deceived. For we read in Matt. 7: 22 "Many will say in that day 'Lord, Lord, did we not prophesy by the name and by thy name cast out Demons and by thy name do many mikhty works?'" The nonprofessor does not clean to do these things, so it can only apply to the high standing church-members and with all of their high claims will be condemned with the ungodly. Not every one that saith Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my father who is in heaven. Then let each of us beware lest we give or follow the wrong directions and not only miss heaven ourselves but may cause others to make the same awful mistake. We cannot afford to trust and follow the directions of the ministers or anyone else, in any church, until we prove it by the Bible (God's word).

Let us do as did the Bereans when Paul preached to them, search the scriptures daily to see if these things are true.

Creston, O.

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### WHAT NEXT?

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L. I. Moss

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Many of the readers of the

Monitor will remember reading two articles under the title one year ago and one two years ago. It is surprising what changes will take place in one year. I am glad to say in many ways the movement has developed even more rapidly than many of us had expected. And with this there has grown more determined opposition.

Under the title of this article one wonders what folks will do next. There are folks one at one time thought were trying to live a Christian life, who are willingly circulating false reports all over the country with the intention seemingly to injure our cause. I ask frinkly, is this the spirit of Christ?

There has been correspondence sent to the Messenger, which left a false impression about the Pleona, Ind., church stating a group had gone back to the church of the Brethren. This group was very small; it only takes a little more than two for a group.

Are untruthful reports lies? Can it be, professors will lie? If so what next will they do?

Read Rev. 21:8. This text tells the reward these folks will receive. I want to just give a word of advice to our people, no matter what they say, let us not retaliate, show

the spirit of love, yet let us pray for the folks who will stoop to such things.

We can expect such things. Just read Matt. 24. You will learn they will hate you and, evidently severe persecution will come before the end of time. Jesus said, "If they hate you, you know they have hated me before they hated you." (John 15: 18.)

What will happen in the next year? We do not know. There have been many rapid developments worldward in the last year by people who many of us thought at the present time would not venture. So now it seems to me, the wise thing for us to do is not to pay any attention to what other churches are saying or doing. But work to the best interests of the cause we represent. Not to say anything about our neighbor's house, but build a good strong one which will stand the wind and storm of the age. Have the sure foundation Jesus Christ and our house will stand..

Fayette, O.

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## OBEDIENCE EXALTED

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J. F. Britton

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Obedience was highly exalted and glorified in the life of Christ. And being found

in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name. That at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth: And that every tongue shall confess, that Jesus Christ is Lord to the glory of God the Father. (Phil. 2: 8-11.) Obedience is faith in action, and is the highest and strongest evidence of our faith. James could well say, "Show me thy faith without thy works, and I will show thee my faith by my works." Or obedience (Jas. 2: 18.) "For as the body without the spirit is dead, so faith without works is dead also." (Jas. 2: 26.) Obedience is magnified and exalted over sacrificial service. "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected

thee from being king." (I Sam. 15: 22-23.) Thus we see Israel's first king was dethroned and rejected because his disoedience to God's word. And can we escape if we refuse to obey God's word? "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense or reward: How shall we escape if we neglect so great salvation: which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." (Heb. 2: 23...) And we see obedience glorified and exalted in the life of Christ, by virtue of his spontaneous willingness to do his Father's will." In burnt offerings and sacrifices for sin thou hast had no pleasures. Then said I, Lo I come (in the volume of the book it is written of me) to do thy will, O God. Above when he said, sacrifice an offering and burnt offerings and offering for sin thou would not, neither hadst pleasure therein, which are offered by the law. Then said he, lo, I come to do thy will O God. He taketh away the first, that he may establish the second." (Heb. 10: 6-9.) Hence obedience becomes the crowning glory of Christian service and fellowship with



God. And again Jesus magnified and exalted obedience when he said, "For I came down from Heaven, not to do mine own will, but the will of him that sent me." (Jno. 6: 38.) And "Jesus saith unto them, my meat is to do the will of Him that sent me, and to finish His work." (Jno. 4: 34.) There is no duty or requisite, that is so strongly stressed and emphasized by Jesus as the doing of the Father's will. And the doing of the Father's will SPELLS obedience in all of its majestic glory and beauty. By reason of its spirituality and qualifying virtues obedience is the crowning as set in Christian service. Reader, you may boast of your faith and splendid morality, but if your faith does not produce obedience, it will never open the perly gates for your admittance into the City of the Redeemed, "Who have purified their souls in obeying the truth through the Spirit unto unfeigned love of the brethren." For Jesus said. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven: but he that doeth the will of my Father which is in Heaven." (Matt. 7: 21.) Obedience then, leads into Heaven, and disobedience leads away from

Heaven. The burning question is, which way are we going?

Vienna, Va.

## IMPOSSIBLE

J. F. Britton

A lustful heart, a perverted appetite and a caranal mind are foreign to and in compatible with the will of God. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither in deed can be, so then they that are in the flesh cannot please God." Rom. 8: 7, 8.) Hence, if it is impossible for a man in his unregenerated state to conform to the will of God. No wonder David said that, "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear." (Psm. 58: 3, 4.) "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Gen. 6: 5.) And again God speaking through Jeremiah said "The heart is deceitful above all things, and desperately wicked: Who can

know it?" (Jer. 17: 9.) These scriptures establish the fact that it's impossible for man, in his alienated or estranged condition to please God. When Jesus said, "O generation of vipers, how can ye, being evil speak good things? For out of the abundance of the heart the mouth speaketh." (Matt. 12: 34.) And again Jesus said, neither can a corrupt tree bring forth good fruit. Wherefore by their fruits ye shall know them." (Matt. 7: 18-20.) It stands to reason, then, that it's impossible for an unconverted man to reverence God in divine service and fellowship. The reader should note the character and results of the three "Phrases," of this article.

1st James says: "Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth the death." (Jas. 1:15). 'O the eternal horrors that cling and cluster around the second death, the sowing to the flesh. 2nd. Who can describe or give us, some adequate idea or explanation of a perverted appetite? It occurs to the writer, that a perverted appetite, is about equal to what James says about the unruly tongue. (See Jas. 3:8). It holds its victims with a tenacious and an

unrelenting grip, dominating and impelling its victims on and on in their dissipations and carnal passions and appetites. Invalidating will power and moral strength, against strong appeals and desires for freedom. We hear strong men cry out and say "I wish I could stop, I know it's a bad habit, but I can't quit. Hence it is like the unruly tongue, that no man can tame. It is an unruly evil, full of deadly poison. Therefore it is impossible for a man with a perverted appetite to relish and appreciate the love and grace of God. 3rd. A carnal mind is the opposite to the mind of Christ, in all of its carnal characteristics. "For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." (Rom. 8:7-8). And so it is impossible for a carnally minded man to fellowship with God in divine service. No wonder John the Baptist, when he came preaching and unfolding the gospel to the multitudes in the desert of Judea, he said, "O brood of vipers, who has warned you to flee from the coming wrath? Let your lives prove your change of heart. And do not



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imagine that you can say to yourselves, 'We have Abraham as our forefather,' for I tell you that God can raise up descendants for Abraham from these stones. And already the axe is lying at the root of the trees, so that every tree which does not yield good fruit is hewn down and thrown into the fire." (Matt. 3:8-10). I've quoted from Weyman the Trans.

This text alone verifies the fact that salvation is a personal matter, and demands a change of heart, a reformation in life, and a renewed mind. Jesus backs up and supports this exposition, when He said to Nicodemus, a ruler among

the Jews. "In very truth I tell you," replied Jesus, "that unless a man is born of water and the spirit, he cannot enter the kingdom of God. Whatever is born of the flesh is flesh, and what ever is born of the spirit is spirit. Do not be astonished at my telling you, you must all be born anew." (Wey. Tran). In view of these scared and divine truthes, Paul could exclaim from the very depths of his soul, and say, I plead with you therefore, brethren, by the compassion of God, to present all your faculties to Him as a living and holy sacrifice acceptable to Him, a spiritual mode of worship. And do not conform to the present age, but be transformed by the entire renewal of your minds, so that you may learn by experience what God's will is, namely, all that is good and acceptable to Him and perfect." (Rom. 12:1,2). (Wey. Trans.) The purpose of this article is to show that it is impossible for a man in his unregenerated state of sin to love and reverence God. But when a man becomes regenerated through faith in Christ Jesus, and the operation of the Holy Spirit, and is born of water and the Spirit, he becomes a new creature in Christ Jesus, with a new heart and a right mind.



His lustful desires have been changed, his perverted appetite is gone, and his carnal propensities has been crucified with Christ, and now his "delight is in the law of the Lord and in His law he doth meditate day and night." And he prays, "Lord, let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, O Lord my strength and my redeemer." (Ps. 19:14.)

Vienna Va.

## DIVINE HEALING

By S. M. West

Genesis 1:26-31. And God said, "Let us make man in our image after our likeness. \* \* \* So God created man in His own image, in the image of God created he him male and female created he them. And God blessed them and God said unto them. Be fruitful and multiply and replenish the earth and subdue it and have dominion over the fish of the sea, fowl of the air, every living thing that moveth on earth. And God said, Behold I have given you every herb, every tree for meat. And God saw everything that he had made, and behold it was very good. God seemed to be well pleased with

his creation. Gen. 2: 15, 16, 17 tells what God in love gave to man and what he might do with all things but one. Tells him not to eat of that one tree and the consequences if he did. But alas! God as well as his created man had an enemy even Satan. He deceived and lied to Eve and she gave to Adam and thus sin was brought into the world and with it sickness and disease, all offensive to God. 1st John 4:16. But God is love and knowing from the beginning what man would do provided a remedy for sin and uncleanness an a cure for sickness and disease even Jesus the great Redeemer from sin, and greatest healer of sickness and disease, if conditions are complied with and He is called upon in faith. Ex 23rd chapter God, after giving his people a long talk in the 25th verse says "And ye shall serve the Lord your God. Then he shall bless th ybread and water and I will take sickness away from the midst of thee. There shall nothing cast their young nor be barren in thy land; the number of thy days I will fulfill." Is not God's promises to his own just as good now as then? Isa. 53:4-5 shows Jesus dying for our sickness, pains, iniquities, transgressions, peace and our healing, for by

his stripes we are healed if we are in that close contact with him we ought to be, then by faith call upon him. In the New Testament we have fulfillments of prophecies from the prophets. Matt. 9:35 "And Jesus went about all the cities and villages teaching—and healing every sickness and every disease among the people." 10:1 "And when he had called unto him his twelve disciples he gave them power against unclean spirits to cast them out and to heal all manner of sickness and all manner of diseases." Mark 3:14 also 3:14. "And he ordained 12 that they should be with him and that he might send them forth to preach. And to have power to heal sickness and to cast out devils. And they cast out many devils and anointed with oil many that were sick and healed them." Do these passages of scripture, telling of Jesus and his disciples' doings look as if God was pleased and was worshipped by our being sick? Can't see it. 8-16 tells his doings on same line. V. 17 "That it might be fulfilled that was said by the prophet Isaiah, himself took our infirmities and bore our sickness." Acts 3 8 tells how Peter, one of Christ apostles empowered by him, healed the lame man.

Acts 5:15, 16 says even the shadow of Peter falling on the sick caused healing and the sick and those vexed with unclean spirits were healed every one. Notice every one. Ch. 8: 67. Philip at Samaria did miracles. Unclean spirits came out, palsied and lame were healed. Ch. 14:10. Paul said, "Stand upright on thy feet. And he leaped and walked," Ch. 19:12. "So that from his (Paul's) body were brought unto the sick handkerchiefs or aprons and the disease departed from them." Chap 10:38. Peter after three years with Jesus said: "God anointed Jesus of Nazareth with the Holy Ghost and power who went about doing good and healing all that were oppressed of the devil for God was with him." That looks as though Apostle Peter considered sickness as works of the devil. Ch. 28:3 to 10. Paul's healing the Melitians. Mark 11:24. Again John 14:13, 14 gives God's promises. 15 gives the conditions. James 5:14 the Bible prescription for healing. 'Is there sick among you? let him call for the elders of the church and let them pray over him anointing him with oil in the name of the Lord. 15 And the prayer of faith shall save the sick and the Lord shall raise him up.' See two



"shalls." Now why so much sickness and disease? 1st and main reason is the devil is leading and controlling in a great degree the man who left his God, the most serious question is why so much sickness and disease among those who claim to believe on and trust in God as their redeemer? When they have such an all wise and all powerful physician to heal every one who goes to him for healing as he wishes them to. 1st Cor. 10:31. Paul said "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God." But there is a great deal of injudicious eating, drinking and other things done with no thought of God's glory even by professed Christians and much sickness comes out of it. 2nd. There is a great lack of teaching God's word by those who should on this very subject. So much that ought to be known is not, also a lack in studying God's word by individuals for the instruction contained therein. Everyone who does study it and is willing to take it in as they ought to has God's promise that the Holy Spirit will lead them into all truth on all subjects, therefore faith being lacking, God is not asked to heal as he should be and so sickness and disease go on as

they do. If Christians were the called out and separate from the world in dress, actions and talk, so that they are known as Christ's redeemed ones, as God wishes them to be, so they could in faith buckle onto God's promises, does anyone believe there would be so much sickness and disease? I do not. If, as Peter said, Acts 10:38 sick ones were the oppressed of the devil and God's people living out of the world and in him, trusting him as they then would, and coming to him in faith, would God allow the devil to oppress and torment as he now seems to? I say not much. When nearly everyone knows there is a God, an all wise, all powerful, every where present being, the best and most skillful physician and healer that ever was, why, oh why will mankind keep away from him and suffer as they do, in so many ways? Because Satan succeeds so well in deceiving them. Jesus said while on earth Satan was the father of lies. But why let him lie to and deceive us. I ask. Professed Christians, so mixed up with the world, condoning and practicing so much sin, so much swallowed up in so many questionable doings, I ask, how can they have the cheek to ask God to heal them,



as they might, if God was revered and obeyed as he should be? Therefore divine healing is not as it could and should be. There is a great deal more might be said on

this subject and not exhaust it. For we surely do have a source of never failing strength and wisdom in our God.

—36 W. School St.,  
Westfield, Mass.

Don't Forget to Read the Bible.

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### OUR MONTHLY TEXT

\* \* \* \* \*  
\* Who knoweth whether \*  
\* thou art come to the King- \*  
\* dom for such a time as \*  
\* this? (Esth. 4:14b). \*

Scripture References:—Acts  
20:24. Phil. 2:30. Psal. 37:5,  
23; 55:22; 145:20. Prov. 20:24.  
Jer. 10:23. Acts 17:26b.

We cannot believe that the All-wise and Infinite Creator, who notes the sparrow's fall and numbers the hairs of our heads—we cannot believe that he has made a grain of sand or a blade of grass without a purpose. Much less may we think that he has made one of us, the greatest of his earthly creatures, without a purpose, a plan for each one of us to fill. Let us, each one, faithfully do the duties that lie nearest to us and be ready for any

others that he may have for us to do.

"There's a work for me and work for you,

Something for each of us all to do." \*

\* The God-Planned Life, tract by James H. McConkey, sent free on request.

### Daily Readings SEPTEMBER

1. Thu. Esth. 1
2. Fri. Esth. 2
3. Sat. Esth. 3, 4
4. Sun.—1 Ki. 3:4-15; Prov. 3:13; 8:13-19; Job. 28:12-28; Psal. 111:10; 1 Cor. 1:17-2:16.
5. Mon.—Esth. 5, 6
6. Tue.—Esth. 7, 8
7. Wed.—Esth. 9, 10
11. Sun.—1 Ki. 8:; Psal. 122
18. Sun.—1 Ki. 12:1-24; Prov. 1:20-26
25. Sun.—Psal. 68:26-35; 103:19; 105:1-8

This finishes the Daily

Readings for the year ending September 30. It is recommended however that members of the Bible Reading Circle continue to read a portion each day. You may read the topical readings following or any other selected passages.

### Captivity of Israel and Judah

(A Topical Bible Study)

Captivity foretold. A judgment for Sin. Lev. 26:33a. And I will scatter you among the heathen.

Jer. 26:11b. And these nations shall serve the King of Babylon 20 years.

Lev. 26:14, 15, 27, 27-33. (Neh. 1:8), Deut. 4:25-28; 28:15, 36-58, 64-68; 1 Kings 9:6-9; 14:15; 2 Kings 20:16-18; 23:26, 27; Isa. 39:5-7; Jer. 13:15-27; 18:15-17; 20:3-6; 25:8-11; 26:1-15; 32:26-25; Amos 6:7-14; 7:11-17; Mic. 1:16.

Captivity Fulfilled: Of Israel: 2 Kings 15:29; 17:1-23; 18:9-12; 1 Chron. 5:25, 26. Of Judah: 2 Kings 24:10, 21; Jer. 39:1-10; 52:1-30; 2 Chron. 36:5-21; (1 Chron. 6:15; Esth. 2:5-7; Dan. 1:1, 2.) Psal. 137.

Restoration: Lev. 26:42; Then will I remember my covenant with Jacob, and also my covenant with Isaac; and also my covenant with Abraham will I remember, and I will remember the land.

Jer. 30:3. For lo, the days

come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord, and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

Lev. 26:40-45; Deut. 4:29-31; 30:1-6; 1 Kings 8:46-53; 2 Chron. 6:36-39; Neh. 1:9; Jer. 12:14, 15; 25:12-14; 20:10-14; 30:1; 31:30; 32:36-41; Ezra 3:1-2 et reg., Neh. 7:6, 7 et req.; Psal. 106:40-47; 126.

The following metrical versions of Psalms of the Captivity and Return are taken from The Psalter, published by the United Presbyterian Board of Publication, Pittsburgh, Pa.

#### BY BABEL'S STREAMS

Psalms 137

(Tune: Olive's row)

1. By Babel's streams we sat and wept,  
For memory still to Zion clung;  
The winds alone our harp strings swept,  
That on the drooping willows hung
2. There our rude captors, flushed with pride,  
A song required to mock our wrongs;  
Our spoilers called for mirth, and cried,  
"Come, sing us one of Zions songs."
3. O how can we the Lords song sing  
While thus an exile captive band?  
O how can we our voices bring  
To sing God's song in this strange land?
4. Jerusalem, God's holy hill,  
If I to thee forgetful prove,  
Let my right hand forget its skill

With grace the harps sweet strings  
to move.

### 'T WAS LIKE A DREAM

Psalm 136

(Tune: Happy Day)

'Twas like a dream, when by the  
Lord  
From bondage Zion was restored;  
Our mouths were filled with mirth,  
our tongues  
Were ever singing joyful songs.

Chorus:

Happy day, happy day,  
When we from bondage came away;  
The Lord hath done great things for  
us,

And for the same do we rejoice,  
Happy day, happy day,  
When we from bondage came away.  
(Chorus by C. W.)

2. The heathen around what God  
hath wrought,  
Great works, which joy to us have  
brought;  
As southern streams, when filled  
with rain,  
Lord, turn our captive state again.

Chorus: Happy day, etc.

3. Who sow in tears with joy shall  
reap;  
Though bearing precious seed they  
weep  
While going forth yet shall they sing  
While coming back their sheaves  
they bring.

Chorus: Happy day, etc.

### ANOTHER VERSION OF PSALM 136

(Tune: Lenox, "Blow Ye the Trumpet,  
pet, Blow.")

1. When Zion by the Lord  
From her captivity  
Was graciously restored,  
Like men that dream were we,  
Our mouths were filled with mirth,  
our tongues  
Were ever singing joyful songs.

2. Great things the heathen own

The Lord for them hath wrought  
Great things the Lord hath done  
Which joy to us have brought.  
As southern streams sweep o'er the  
plains,  
Lord turn our captive state again.

3. The man in tears who sows  
With joyfulness shall reap,  
With precious seed he goes,  
And going forth doth weep.  
Yet doubtless he his sheaves shall  
bring  
And coming back, with joy shall  
sing.

### Chronicles—Written Exercise (Optional)

1. Copy the prayer of Job.  
ez.

2. Where is the prayer of  
Jehoshaphat recorded? Give  
reference to any parallel pass-  
age.

3. Write in order the names  
of the patriarchs from Adam  
to Noah as given in the book  
of Genesis.

4. How much time is cov-  
ered in the first four verses of  
the first chapter of First  
Chronicles?

5. Name three of the best  
kings of Judah and write brief-  
ly of each.

6. Any remarks, comments  
or suggestions.

### Questionnaire

Will each member of the B. R. C.  
please answer by postal card or let-  
ter at your earliest convenience the fol-  
lowing questions:

1. Are you following the Daily



Readings with a view to completing this year's reading by September 30, and beginning next year's reading October 1?

2. Are you making any use of the following features, and do you wish any or all continued?

(a) Monthly text, with references.

(b) Extracts from Commentaries, etc.

(c) Metrical versions of Psalms.

(d) Occasional helps on Sunday School lessons.

3. Have you any suggestions to offer?

### Announcement.

Brother Robert Conklin of Pennsylvania will begin a revival meeting in the West Fulton church, near Wauseon, Ohio, October 3. A love feast will be held October 15. This is an all day meeting, come and enjoy these meetings with us, all are invited.

Miss Grace Moss, Corr.

Eldorado, Ohio.

In Monitor No. 14 under cap-

Roy Attensey asks the question A new Thought, page 15 question is feasting and banqueting wrong in the churches? I offer the following as an answer, and because of these scriptures for many years I have been scrupulous toward banqueting as the Apostle Peter classes it with revelling and lasciviousness, lusts, ex-

cess of wine, etc., and calls it abominable adulteries (1 Peter 4:3). Also Paul in Gal. 5:21 classes revellings with drunkenness and such like things and says they that do such things shall not inherit the kingdom of God.

Now it might be well to examine these words and see what they mean.

1. Banqueting, to give a sumptuous feast; act of feasting.

2. Revellings: loose or noisy jollity, festive mirth.

3. Festive: pertaining to a feast.

4. Clamor: great noise of voices; to be noisy.

(Eph. 4:31) also follows such feasts with games of various kinds and I feel that such things are sinful and I feel some times some people do not reverence the house of God or worship when they get clamorous at church and talk about every thing but religion and even at common seasons they forget themselves, that they are at the house of God. I am opposed to using the house dedicated to the Lord for banqueting or any other place for that special purpose. We can meet and eat together if we do it in honor to God. But when it comes to making banquets and charging prices

for meals and choose out the most noble, most educated class, (as Bro. J. H. Moore described in Gospel Messenger of Aug. 6) it is sinful. When a banquet is wanted to be made it might be well to study Christ's directions recorded in Luke 14-13-14, also it might be good to study Dan. 5, to see that the temple of God, (our bodies) is not desecrated and conform too much to this world by aping after the customs of worldly Christians. A hint to the wise is sufficient.

T. A. Robinson.

### **"WHERE HE LEADS I WILL FOLLOW."**

J. H. Crofford

When we arrive to the age of accountability; when we become conscious of our wrong doings or sinful life, there comes a call, not audibly but consciously, for a change in life.

"I can hear my Saviour calling,  
I can hear my Saviour calling,  
I can hear my Saviour calling.  
Take thy cross and follow, follow  
me."

Then when we come to a full realization of our condition, and feel the weakness and our dependence on a higher power, we decide to change

our former way of living to obedience to the bidding of the master.

"Jesus, 'tis a full surrender; All, I leave to follow thee;

Thou my leader and defender from this time shalt ever be.

I surrender all, I surrender all;

All I have I bring to Jesus.

I surrender all."

Having made the full surrender, realizing our former leadership to be wrong, with humble contrition we resolve:

"Where He leads me, I will follow,  
Where He leads me, I will follow,  
Where He leads me, I will follow,  
I'll go with Him with Him all the way."

Humbly, penitently having made the resolution, how many fully realize what it means to follow Him all the way?

To follow Him means going step by step. We are not full grown persons as soon as we are born, neither are we fully developed in His kingdom as soon as we start out in His service. What are some of the steps He took? His first step was to empty Himself. He put away from Himself His glory, His honor, His majesty, His beauty, His Holiness (He became sin for us) and became a man, a babe in Bethlehem's manger.

Then our first step in following Him is a complete putting from us of bigotry, or everything that makes us

think we are somebody. Personal honors, popularity and self righteousness must be left at the foot of the cross and we too, must become as little babes.

Next we find Him "growing and waxing strong in spirit, filled with wisdom, and the grace of God was upon Him."

As babes in Christ, we must "desire the sincere milk of the Word and grow in grace and knowledge of the Lord Jesus Christ," asking God for wisdom, "who giveth to all men liberally and upbraideth not." Then "study to show thyself unto God a workman that needeth not to be ashamed."

After Jesus grew strong, we find Him going about doing good and healing all that were oppressed of the devil. As we wax strong, it is our privilege to carry the message of life and hope and deliverance from this oppression of the devil, and pray through faith in His name that the Father loose them.

Looking into the three short years of His ministry, how frequently he went apart to pray; "He went apart in a desert place to pray," "He went to the mountain to pray." "He went to the garden to pray," "He spent all night in prayer." "He arose a long

while before day and went out to pray." Of all the privileges we enjoy, there is none more precious than the privilege and duty of following Him in prayer. "Men ought always to pray and not to faint."

Then as we follow Him towards the close of His earthly ministry to Gethsemane, tho we worked with and for Him, will we go no farther? If we would follow Him, we must go all the way, we must needs go through Gethsemane. Can you form a conception of the meaning of Gethsemane? Do you visualize anything different from a garden of beautiful roses and flowers with the sun shining and birds singing, when you sing: "I'll go with Him through the garden, I'll go with Him through the garden"? It was not a garden of this type, but one of great agony and suffering. In the darkness of the night the son of God came to the hour of His betrayal. His followers, His nearest and dearest, follow Him to this spot where He experienced one of the darkest hours of His life. He came here apart from the world that He might have communion with the Father. He still went a little farther apart from His followers to agonize in prayer until His



sweat was as it were great drops of blood falling to the ground." There will come a time in our lives when we too would go where not even those we love best and those who love us can come. We in a measure can taste the agonies of intercession. The burdens of the sins of all those about us, and the whole wide world will sweep over us while we lay broken and gasping at His feet, while the Holy Spirit makes intercessions for us with groanings that cannot be uttered. When He returned from His vigil He found those whom He left to watch, asleep. We also will taste the bitterness of being all alone, and in a measure are made to realize it in the present movement. Those whom we thought were truly interested in the Kingdom of God and its extension fail us. We find those we expected to watch with us asleep at the post of duty. The promise to be faithful until death, failed when the crucial time came. We thank thee, Lord, for the privilege which is ours, but we cannot do it unless thou dost give us the strength.

The victory won in the garden means victory in the life of every believer who will strive for it.

The choirs in the churches all over our land sing:

"I'll go with Him through the judgment,

I'll go with Him through the judgment,

I'll go with Him through the judgment,

I'll go with Him, with Him all the way."

A judgement is sure to come to those who follow in His footsteps. The world will point the finger of scorn at you. They will cast out your name as evil, as they did His. The only crown you will know in this life will be a crown of thorns composed of the jeers of the world. The persecuting and judging may come from those you least expect it; from the members of your own household (church). No matter if you are called fanatic, hypocrite or crank, if you are following Him.

Then comes the crucifixion. You dare not stop at the cross if you would follow Him all the way. You must die to the world and self so completely and painfully that you will feel that you have been crucified with Him. Your hands must be nailed to the cross of renunciation of worldly "business", and your feet from straying where the Lord will not go. Your head must be pierced with thorns so your worldly thoughts, aspirations,

ambitions and desires may give way to seeking His ways and plans.

After death follows the burial. After the crucifixion Jesus was laid in the tomb. If you will follow Him all the way, you must be buried in the baptismal waters to the world and sinful pursuits and pleasures.

But all glory to His name; the tomb could not hold Him. There is also a resurrection for His faithful followers. Jesus not only arose from the grave but He is sitting in glory at the right hand of his Majesty, pleading and interceding for us. It is now your privilege to plead with the lost and dying about you, and to intercede for the sick and suffering that they may be healed. But there remains for those who have followed Him all the way a glorious resurrection, when they will realize the eternal reward for having been faithful to the resolution "Where He leads me, I will follow," and they realize that they are "Home at last, Home at last."

Martinsburg, Pa.,

### Announcement.

We have plenty of space in the Monitor now, so send us your news.

### Notice!

We will be glad to print announcements in the Monitor—send it to us.

Waterford, Calif.,

Aug. 22, 1927

On Aug. 6 Bro. Van Dyke of Newberg, Oregon, came to the home of Bro. H. K. Root and held five splendid meetings. He then went on south and on Aug. 20 returned to us and we organized a Dunkard Brethren church.

There were fourteen charter members. Bro. S. S. Garst of Fairmeads is elder in charge, and Bro. M. S. Peters of Waterford, Cal., was elected to the ministry. We have two deacons. Bro. H. E. Andrews was elected church clerk and Bro. H. K. Root church treasurer. There was elected a board of trustees and also a building committee of five.

We also organized a Sunday School. Bro. H. E. Andrews was chosen Superintendent, with Bro. Chas. Switzer as his assistant. Sister Gracie Andrews was chosen Secretary and Treasurer. Sister Pernia Switzer was chosen Choirster for both church and Sunday

School.

A splendid interest is being Holy Spirit is working with us. We have church and Sunday School each Sunday and any one visiting California is given a cordial invitation to meet with us and worship.

Mrs. H. E. Andrews,

### CONFERENCE DECISIONS.

I feel a few lines on this question are needful at this time. I am sure all who were at the Goshen conference believe the Holy Spirit directed the work of the meeting, and farther with this Spirit directing, the decisions would be in harmony with the Gospel. Now with this conclusion would it not be reasonable to expect all who want to be members of the Dunkard brethren church would want to be loyal to her rulings? If every member, young and old, really would want to observe and live up to the requirements of the church, which we believe to be the requirements of the gospel, don't you think our Sunday school and services would be grand? Did you ever stop to think what a great burden we could save the good faithful elder as he cares for the flock over which the Lord has made him a shepherd?

I would just like to urge all to carefully read the decisions of our conference, and then just see how fully you can live up to their standards. Just see what a good boy or girl they will help you be, or what good men and women you will be, at home, in town, in business, every day in the week. This will be a grand ideal to attain.

But listen, if all will not be willing to do this then begins to come some of the unpleasant duties of the elder. When we must point out to the members some things they are doing that

are not for their own good, nor for the purity of the church. And also some things they are neglecting which would both help the person and the church.

There are some reasons why we ought to be thinking along this line. Many folks are watching the Dunkard brethren very closely just to see if we will fail along these lines.

We want you all to help us prove, not by our own strength, but by the help of God, that the ideals of the gospel can yet be lived by God's people. Another reason we ought to be living true to our profession is the light which may shine out from our lives and help others to see there is reality in the religion of Jesus.

Another reason is we can look across and see the great things God has prepared for his children, yes, the mansions which Jesus has gone to prepare. Dear readers, I trust you can see as you behold the confusion in the religious world, the need of a true, consistent life. And a fully obedience to the decisions of the conference which are founded upon the gospel, will help you live that kind of a life.

L. I. MOSS.

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# BIBLE MONITOR

VOL. V.

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NO. 18.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and  
Scriptural in practice.

OUR WATCH WORD—Go into all the  
world and preach the Gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## WHAT IS MAN?

What is man? is the theme, whence is he? what is he? and why is he? are the subdivisions of this essay. Reason and revelation will be the source of information from which our conclusions will be drawn.

Two theories or views are held as to the origin of our species. As to its propagation those theories are essentially the same.

Fundamentalists hold that the first pair of our race was formed by the direct creative act of God—"that the Lord God formed man of the dust of the ground." (Gen. 2:7) Modernists hold that man by a process of evolution was developed from some lower order of creation. Since the creation of the first pair, mankind reproduces or propagates its species just as other creatures, as the horse or the cow, do. For, so far as our knowledge goes, it is not held that God by direct creative act propagates the species, or that this lower order of creation is still

propagating the species, but that mankind has developed from one original pair, however it may have come into existence.

The question then resolves itself into whether the Bible account is true and whether we believe the Bible. For we have the man to find who tries to prove by the Bible that man originated from this lower order of creation.

The Bible account of man's origin is the oldest record or history of the matter that we have. If any before Moses' death denied his statement about it he failed to record it or the record has been lost. Indeed, no man, so far as we know, in the first 4000 years of man's existence denied Moses' record, or made an attempt to disprove it. And even now few, if any, openly deny it, but their theory of man's origin does. To prove this, just ask an evolutionist if he believes the Bible account of man's creation?

Being a firm believer in the

Bible and its inspiration we find it easy to believe God, by specific act, created the first pair of man, just as he did the first pair of beast, and of reptile, and that mankind since has reproduced its species by sexual contact just as animals do, subject to God's law, which limits it to about thirty years, the time during which conception and birth may take place in the human species.

The Bible record is that God made man in his own image and in his own likeness, "male and female created he them," and "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul."

This first man, Adam, when formed of the dust of the ground was a full-sized man with all the organs of the body fully developed but lifeless, having none of the senses or intellect, until God breathed into his nostrils the breath of life by which the senses and intellect and animation were infused into his lifeless body and "man became a living soul." Hence as James tells us "the body without the spirit (soul) is dead;" soul being put for spirit, which is often done.

At the same time man being "made in the image and likeness of God" by some myster-

ious way, which we may not understand, God has implanted an attribute of Deity in man, which the beast does not have.

What then is man? While we may not understand the how, yet we know man is the highest order of God's creation and has a mind, a soul, a spirit, that beasts have not,—that he is a dual creature. Hence, Paul says "if our outward man perish the inward man is renewed day by day," and "I delight in the law of God after the inward man." And it is this "inner man" that has to repent, convert, and be regenerated and born anew if it drifts away from God into sin. The outer body, the flesh, the carnal man, is never regenerated, can never be born anew. Then why is he good or bad by choice? This first man didn't have to sin. He sinned from choice. His sin did not change his nature. He could sin, or not sin, before his fall. He could sin, or not sin, after he fell. Just the same Adam after as before he sinned. God made him "very good," gave him a good start in the race of life. Having access to the "tree of life," he might be living now if he had not sinned.

Just so our little ones born into our homes have a good

start in the wrld. God on his part starts them out right. Why then do they sin? from choice just as Adam did. Not because they have to. We cannot think of God bringing human beings into the world without their consent and starting them down the road of depravity to hell and destruction. On the contrary Jesus said of little children, "of such is the kingdom of heaven," and "except ye (sinners) be converted and become as little children ye shall in no wise enter the kingdom of heaven." What would it profit me to become as a little child, by conversion if the little child be not a fit subject for heaven?

Then too, children sin by inheritance or inherit a tendency to sin from their parents or from their ancestry. "I, the Lord they God am a jealous God, visiting the sins of the fathers upon the children to the third and fourth generation of the mthat hate me

The thirst for strong drink, for sexual gratification and evil passions generally, may be transmitted to our offspring by the law of heredity. So that we are just about what we desire to be or what we make ourselves.

Then it behooves us to be good, to live right if we want

our children to be good and "rise up and call us blessed."

Timothy is said to have had "the unfeigned faith of his mother and grandmother.

### WORLDLY AFFILIATIONS

Once we thought it rather strange that some of our old decisions were so opposed to members becoming partners in business organizations; even banks were tabooed, tho a bank when conducted according to rules laid down is one of the cleanest businesses to be found.

But the old brethren had good reason on their side. To be partners in any worldly line of business meant to be associated with worldly men! and that is always dangerous. We must meet them, must associate with them, if we would do them good; but even good men when they do business sometimes fail to live up to the rules laid down by Christ, and the faithful disciple cannot afford to be one of a company where the safety of the organization often makes it necessary to take steps which a Christian man would not take if he consulted only his own interest financially.

And it seems to us that there is another reason: to be united, to a greater or less extent, to a greater or less ex-



tent, socially. And we know that many men and women, young and old, have been misled by the society they kept. Society favors many things which are diametrically opposed to the teaching of our Savior.

We have but one chance to make the highest success of our life, and it is of infinite importance to us that we avoid the pitfalls of life. We think no one who believes in the New Testament will say that society is not full of pitfalls; and even a casual reading of the news of the day shows us that some of those who stand highest socially rank lowest when measured by Christ's rule. The question for us to decide is whether we are not mocking the Lord when we pray "Lead us not into temptation," and then we deliberately walk into the dance halls of the private houses in "society" or go up to the gambling tables to be found at most social meetings. The desire to stand high socially has caused the ruin of many a home and the loss of many a soul; and conditions in that respect are getting worst rather than better. It seems to be expected that the Sunday-school teacher and officer shall be a good dancer and play bridge. And they

think it strange that we run not to the same excess of riot with them. The Holy Spirit does not lead us into such company, and we have no right to pray to have him guide us when we deliberately walk into the places which the spirit of the New Testament says we shall not enter.

We are social beings; yes. But it seems to us that the social part of our duties is being overworked by many writers and workers. We must be social in order to have opportunities to win men and women to Christ. We have no quarrel with any social movement conducted along such lines as we can expect the Lord to bless. But our observation has been that the tendency of even Christian societies is to deteriorate.

Years ago we saw a building erected for the social benefit of students. At first it was conducted along lines that a devoted Christian could not object to; but not for long. Before we left the place almost every amusement was to be found there, though it was built by and for a church. We have not seen it for a number of years, and we wonder what it is now.

So often social duties and pleasures, especially pleasures, are given place much

higher in the esteem of men than they deserve. We doubt whether the Christian can afford to spend much of his time in social pleasures pure and simple. Seeing whither we hope to go, how much of our time can we give just to pleasure, taking the common meaning of the word? Isn't there danger of giving too much of it rather than too little?

It seems to us it is just a question of what is our main object in life. If it is pleasure, we know where to find it; if it is work for the Master, after his example, we shall not have much time for pleasure. And as for society, after most strenuous days, our Exemplar sought the society of his Father. We have the same blessed privilege; and that is infinitely better than the dance hall, the gambling table, or the bathing beach.

We need to be social, yes; but there are ways and ways of being social. It is for us to choose the higher way, the way in which there is more real pleasure than in any other, the way that leads to pleasures at God's right hand, and which last for evermore. The devil's pleasures are apples of Sodom.

## THE CHURCH EFFECTIVE

D. W. Hostetler

We think of the church as an institution essential for the development of Christian training and culture.

Christian culture is the application of labor or means in rendering productive or useful, resulting in spiritual improvement, development, and enlightenment. This is the thing that is needed in these days. We need more enlightenment of God's truth, His great love, His plan of salvation, and the great mission of His church in the world. We need a bigger vision of life and the purpose of our being in the world.

Let us think of the church as a living body. The life of the church is no higher than the lives of the members constituting the church; hence, it behooves each one of us to do our very best to live such lives as will raise the standard of church life.

In John 5:21 it is said that as the Father raiseth the dead and quickeneth them, so the Son quickeneth whom he will; that is, He incites life. However, this is conditioned on our accepting the conditions of pardon.

I John 4:10 says, Herein

is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Verse 9 says, God loved us so that he sent his Son that we might live through him. The Psalmist says, the law of the Lord (in other words, the doctrine of the Lord) is perfect converting the soul. The command to the Church is to preach the gospel to every creature. Peter said, Repent and be baptized for the remission of sins and ye shall receive the gift of the Holy Ghost. Again he says, Repent and be converted that your sins may be blotted out. From these texts and others we draw the conclusion that teaching is a condition to faith, that faith is a condition to repentance, that repentance is a condition to baptism, that baptism is a condition to the remission of sins, and that the remission of sins is a condition to the gift of the Holy Ghost. This is the law that regulates the new birth.

Paul says the church is the pillar and ground of the truth. She is intrusted with the oracles of God. It is clear that she has the message of life and it is her work to bring this message of life to sinners.

Another necessity for the regulation of the life of the

church is that she must renew her life; Paul tells us that the outward man perishes but the inward man is renewed day by day, that is, the outward man wears away in serving Him, but in so doing, the inward man is renewed. Make a personal application of this test and you will renew the spiritual life of the church. Paul in Ephesians 4:22-3 says we should put off the old man which is corrupt according to the deceitful lusts, and be renewed in the spirit of our mind. Paul further tells us to be transformed by the renewing of the mind. This renewal means to renovate, to transform, to change from natural enmity to the love and law of God, to implant holy affections in the heart. Paul in Colossians tells us that the new man is renewed in knowledge after the image of Him that created him. We are to become like Him in desire, in purpose, in affection, and in character.

To be effective, the church must grow from within. She must be founded on gospel principle and plan her own work by the direction of the Holy Spirit in harmony with the law of God, and not go out into the world to get worldly things and worldly methods



and expect to grow spiritual. For worldliness always drives out spirituality. I read recently a news article in which the editor praised a college professor for having the courage of his convictions. The newspaper quotes the professor as saying that anyone who does not enjoy a good movie is sick and that it is foolishness to try to keep our young people from attending movies and other things our young people are doing. I am made to think of a motto I once saw on the wall of a blacksmith shop: "Do nothing that you would not like to be doing when Jesus comes; say nothing you would not like to be saying when Jesus comes; go no place where you would not like to be found when Jesus comes." Now I wonder if the professor would like to be at a movie when Jesus comes.

Christianity and worldliness will not mix and ye cannot serve God and mammon. In the Christian Herald for May, 7, 1927 on page 394, there is an article called, "Where is the Gain?" It tells of a young pastor's making a trial of opening the parish house to dancing. After one year the pastor voted the experiment a failure. It added, he said, no additional atten-

dance to prayer meeting or church service. The pastor declared that the dance that most people wanted is the kind that provokes the passions that in the long run destroy spiritual life. He declares that he is ready to put on a program that would make the church a thing distinct from the world instead of one which conforms to the world.

Brethren, may God help us that the church of our choice may avoid worldliness and these social evils, for her activities must be such that enriches her qualities; then she is enlarging her life, expands, reaches out.

—Beaverton, Michigan

## THE EARLY KINGS AND OTHER CHARACTERS OF ISRAEL.

F. B. Surbey

While the subject of our review is "Early Kings of Israel," yet the lessons of the quarter refer to a number of other characters such as Samul, Goliath, Jonathan, Uzza, and Obodedom. Not all of these would be termed great men but they all teach us valuable lessons. Some inspire us

to follow their examples and others serve as a warning against similar sins and their results:

Samuel inclined his ear to the Lord and kept his eye open to the inclinations and doings of the people of the nation. When the people wanted wrong and did wrong Samuel immediately took the matter to the Lord and gave the warning to the people. Do we do as much for the church?

Some teaches us that the same God that calls us to his service will reject us if we become proud and disobedient. Shall we permit disobedience to wrest from us our Heavenly Kingdom?

Goliath represents the sins that challenge self, the church, and the nation. Will we not like David, in love for our characters, our church and our country rise up against these sins, and with full courage and faith in God's help win the battle against them?

David, the main character of our lessons teaches us how to be faithful in our humble duties, valiant in Christian warfare with the use of God's whole armour, and how to meditate, pray, praise, and hold in reverence the House of the Lord. Through David and Uzza we learn the lesson of

greater reverence and respect in our attitude to things dedicated to God's worship and service. Should we use God's house for entertainment, feasting and merchandising, and the communion tables for community picnics and reunions? If Uzza was stricken dead because he touched the sacred ark, is it any wonder some individuals and churches are spiritually dead when we consider the attitude they take towards the House of God and its belongings?

David taught Abishai not to take revenge on an enemy. Any weakling can do that, but it takes a strong man to return good for evil. "He that ruleth his own spirit is mightier than he that taketh a city."

Jonathan was a real friend because he sacrificed, and because he warned his friend against danger. A friend will warn us against the danger we are in even though it does not seem pleasing to us at the time.

The house of Obededom was blessed because of the presence of the Ark. Would not more family altars bring blessing to many a home and church?

Solomon inspires us to rightly use our God given power to choose. Let us choose vir-

true rather than wealth or pleasure; choose service to the needy and suffering with God's people rather than selfish ease and popularity; choose to seek first the kingdom of God and his righteousness, and these things shall be added unto us. Upon our choice depends our destiny.

Our church needs our prayers, our sacrifices, and the dedication of our bodily temples that she may continue to be the pillar and ground of the truth and keep her influence for good and her saving power in the community.

Rehoboam shows us the folly of unwise counsel and disrespect for the advice of our church fathers.

Let us not close our eyes to the history of the past, the lessons of the present, and the promises and prophecies of the future.

—North Canton, Ohio

## THE EVIL OF FASHION

By J. B. Shenk

"And that it was pleasing to the eyes" (Gen. 3:6).

In the above brief statement we have the first tragedy,—the first sin of the first people on earth. It has been said by some one that "the eye is the

window of the soul," and we shall refer to just a few instances to show that the eye is one of the avenues through which evil may enter the mind.

Potiphar's wife became infatuated with Joseph "because he was comely and well favored." (Gen. 39:6, R. V.). David, a man after God's own heart, committed the sin and crime of his life, simply because he chanced to "see" that which he should not have looked upon. If we can credit history, the daughter of Herodias was dressed in a semi-transparent garb, when she danced at Herod's feast. Her voluptuous dance resulted in the ruthless murder of one of the greatest men "born of women." Lot's wife looked,—she saw and died. Fifty thousand were slain, we are told, because, out of curiosity, "they looked into the ark."

The entire course of human life is strewn with disaster, sin and death, conceived through the instrument of vision. Up to this time men were judged by the deeds done, and not by their thoughts. How much more guilty of sin shall we be found, if we are to be judged by "the thoughts and intents of the heart"? Through the eye sin enters the heart. In many ways, human



nature is the same today as it was thousands of years ago. Seeing leads to sin.

The special trait of imitation is as strong as it ever was, and the mania of our women to imitate millionaires' daughters, and those in high society, in fashionable dress, is one of Satan's principal highways to the soul. When we read the accounts of the great cost of the wars, the figures are simply appalling, but when we consider the cost of fashions, the aggregate is simply beyond computation or comprehension. Fashions have resulted in more crime, cost more fortunes, resulted in more degeneracy, more worry, more sin, and the loss of more souls, than any one thing we can name. They have made the civilized world a slave to whims. There may be an armistice declared in war, and peace may be restored, but the cost and evils, following in the wake of fashions, go on from generation to generation.

Fashion is like the publican's prayer,—made to be seen. Every woman appearing on the street or in any public place, dressed in the height of fashion, means to attract attention, and wishes to be seen. Some one has said: "The men looked at the woman, and the

woman looked at the dress."

The woman who appeared on the streets of New York with a patch of courtplaster on her face, to cover up some slight defect started a new fashion. No one stopped to ask who she was, or what her reputation was. It attracted attention, and now half the fashionably-dressed young women, seen on the streets, have a so-called "beauty spot."

How often do we note in the papers that town councils have passed ordinances, prohibiting women from appearing on the streets, clad in the extremes of fashion, when decency is grossly violated. This is done in the interest of good morals. Why any woman should so far lose her self-respect, in her mania to keep up with fashion, is hard to explain. There is no class, or creed, entirely free from this evil, and we believe that the preachers and teachers are, to some extent, responsible.

We have a number of Sunday-school lessons this year, teaching us that character is largely stamped in infancy, and why a Christian mother should put something on her child, that she would not wear herself, is beyond one's comprehension. The preachers and teachers have not spoken as

plainly as they should about this evil and its results. They might have told the people where these fashions originate and might have explained the real purpose of their origin.

We wonder how many of our sisters have ever entered their closet and, having shut the door, earnestly and solemnly soliloquized, Who wants to see me in short sleeves? Who wants to see me in a short, or a tight, or a semi-transparent, or a hobble skirt? If they could get the answer from a true Christian church, it would surprise them. We do not believe our sisters intend to do anything wrong, but some of them "do not think." Their mothers may have helped them to make the skirts that are two sizes too small. Some may have studied the fashions more than their Sunday-school lesson. This may have led them to come to church clad in garments that portray or suggest every curve and feature of the body. If you are stout, remarks are made by those that stand outside; if slender, or homely, or handsome, comments are made accordingly. If sisters, thus attired, could hear some of the things said, they would certainly feel greatly humiliated. But, lis-

ten, who is the cause of all this talk? Women have dressed themselves in this fashion to attract attention, and you have thus caused the base remarks, and incited those evil thoughts.

Paul says: "Be ye imitators of me, even as I also am of Christ." Now, whom are we imitating? Bear in mind that these fashions originate in our great cities, among a class of women of a questionable type. Dressed in this way, they go out on the streets to attract attention, in a way that sometimes leads to evil. "Be ye imitators of me, even as I also am of Christ," says Paul. Oh, members of the body of Christ, whom are you imitating? Paul and Christ, or those who corrupt morals?

—Norborne, Mo.

(Gospel Messenger, April 24, 1915.)

### Plainview, Ohio.

We met in counsel Sept. 1, with all the members present, at the home of Bro. George Writz with Bro. T. A. Robinson present. He opened the meeting by reading a part of Isaiah 55.

We will hold our first Love Feast October 8 at 1:30 p. m. We invite all who can to come

## BIBLE MONITOR

Poplar Bluff, Mo., Sept. 15, 1927

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L. I. Moss, Fayette, Ohio, Secretary, to whom all applications for stock should be made.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

Grant Mahan, Homestead, Fla., Associate Editor.

and enjoy this meeting with us.

We held our dedication Sept. 4. In the morning there was 110 present for Sunday School, then Bro. Abraham Miller from Anderson, Ind., gave a very interesting sermon taking his text from Isaiah 35.

At 2 p. m. Bro. L. I. Moss from Fayette, O., preached the dedication sermon. There were more present than in the morning and we all enjoyed a very spiritual sermon. The lesson he gave to us was: We should not only dedicate the church, but rededicate our

lives and live pleasing in his sight, and we will have the blessed assurance that God will be with us, and if we draw nigh to God he will draw nigh to us.

Irene Diehl,

Cor. Sec'y.,

R. R. No. 2,

New Lebanon, Ohio.

### PRIDE

Pride ranks among the greatest evils of the ages, yet it is scarcely opposed. It is nursed by the world and fed, carressed, defended by the professed church of Jesus Christ. It is a more dangerous foe than liquor ever was. This is true because of its nature. Liquor is a foul demon, somber and loathsome; but pride is a demon transformed into an angel of light. Liquor appeals to the low nature while pride appeals to the higher. But pride is as surely to be reckoned with as liquor. Pride is as frequently, as definitely, and as strongly denounced in God's Book as any other evil which it points out. Drunkenness never made individuals more disgusting than pride has made them. Drunkenness never squandered more money than pride has squandered. It never made anyone more disgraceful than



pride has made them. It never kept more men down on the grindstone of sacrifice and hard work than pride has. It never mortgaged more homes than pride has. It has destroyed the humility and spirituality of almost every spiritual movement ever launched, and the exceeding few who have not been affected to this degree, are rapidly being sapped by it. It has kept more people out of heaven than drunkenness: for more have been proud than drunk, and the Bible says that God knows the proud afar off and hates a proud look.

Pride is as silly as a monkey; as cunning as a fox; as deceptive as tuberculosis; as extravagant as a cyclone; as cruel as a savage; as remorseless as a hyena; as restless as a tiger, and more destructive than war. It is the chief element in race suicide; it hampers the vital organs so that suffering, disability, or death follows. It violates the laws of health, so that as a result, multiplied thousands die annually.

Pride—thou foe of God; thou destroyer of soul and body; thou enemy of all righteousness; thou seducer and stray from hell; thou

child of the devil, full of subtlety, mischief and wickedness, I hate you! I hate vehemently!! I hate you with vengeance!!! And I'll fight you in the open with any weapon I can use as long as I have breath. I have no countenance for anything that resembles you. I have been a lifelong Prohibitionist, and have fought liquor with ballot, tongue and pen; but I never hated liquor as I hate you.—Selected.

### AN EXPLANATION

A suppose a good many of the Monitor readers, at least those who were at the Conference, will remember arrangements were made to transfer all interests of the Bible Monitor Pub. Co. to the Dunkard Brethren.

When we began to look up the legal requirements, we found some changes had been made in the laws of Delaware, where we are incorporated, which would make it necessary to either have another Stockholders' meeting, which we think impossible, before next Conference, or circulate a petition to dissolve the Bible Monitor Pub. Co., to all the stockholders. This would also be a difficult job. So we see no better way than for the old direct-

ors take care of the business end of publishing the Monitor. This, however, will not hinder the Publication Board from laying plans and receiving funds, or going ahead with any other part of their work, and we will have this all in shape to complete at next Conference. I trust this will ease the minds of those who may be wondering what we were getting done. I have tried every way possible to avoid this delay, but we must submit to the laws.

L. I. MOSS,  
Sec'y.

Carthage, Va.,  
Aug. 29, 1927

On August 21, Eld. J. F. Britton, came into our midst and held a series of meetings the following week.

Eld. Britton is a very able man and preached inspiring sermons.

The meeting was held in a vacant store building at Carthage. The attendance was very good and we feel that impressions were made that will not soon be forgotten.

We are glad for the number that have signed up with the Dunkard Brethren, there being fifteen in all including

one minister and two deacons.

There seems to be quite a little opposition to the cause here but we feel as Nehemiah did when rebuilding the walls of Jerusalem that "we are doing a great work and can not come down" because of opposition but that "we can do all things through Christ who strengthens us.

On August 28 we met and organized into a working body although some of the members were not present because of sickness. Elds. J. F. Britton and L. B. Flohr were chosen as Elders to have charge jointly for the present. Sister Lizena Dulaney, clerk; Bro. J. M. Dulaney, treasurer, and the writer correspondent and Monitor agent.

We were glad to have present with us on this occasion Bro. Henson of Buena Vista, who seems to be very zealous in the cause.

We decided to have our Quarterly Council the 4th Sunday in October.

Brethren pray for us that we might be "strong in the Lord and in the power of his might."

Roscoe Rud,  
R. 2—Box 300,  
Roanoke, Va.

Don't Forget to Read the Bible.

## Three-Year Bible Reading Course

Motto: **READ, THINK, ACT**

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

### OUR MONTHLY TEXT

\* \* \* \* \*

\* All scripture is given by in-  
 \* spiration of God, and is profitable  
 \* for doctrine, for reproof, for  
 \* correction, for instruction in  
 \* righteousness. (2 Tim. 3:16.) \*

\* \* \* \* \*

#### Scripture References:

Scriptures inspired — testify of Christ.

Ex. 20:1. And God spoke all these words. (See notes and references in Monitor, March 15 and April 1, 1926)

2 Pet. 1:21b. Holy men of God spake as they were moved by the Holy Ghost.

Jno. 5:39, 46. Search the scriptures—they testify of me.

Ex. 4:11, 12; Isa. 6:6, 7; 50:4; 51:16; Jer. 1:9; 5:14; Luke 24:27; Acts 1:16; 10:43; 17:11; 18:28.

#### Profitable—

Psa. 19:10a. More to be desired are they than gold, yea, than much fine gold. 119:72, 127.

Ecl. 10:10b. Wisdom is profitable to direct.

1 Tim. 4:8b. Godliness is profitable in all things, having promise of the life that

now is, and of that which is to come.

Josh. 1:8; Matt. 4:4; 5:29, 30; Tit. 3:8.

What. profit? Ecl. 1:2, 3; 3:9; 5:16; Isa. 55:2; Mark 8:30; Tit. 3:9.

#### For Doctrine (teaching)—

Deut. 32:2a. My doctrine shall drop as the rain, my speech shall distill as the dew.

Deut. 3:9b. Teach them thy sons and thy sons's sons. 6:7; 11:19. (See Gen. 18:19; Eph. 6:4).

Jno. 7:16b. My doctrine is not mine, but his that sent me.

Matt. 7:28b — The people were astonished at his doctrine. Mark 1:22; 11:18b; Luke 4:32.

Matt. 28:20a. Teaching them to observe all things whatsoever I have commanded you.

Tit. 2:1. But speak thou the things that become sound doctrine. (See 1 Tim. 1:10; 6:3; 2 Tim. 1:13; 4:3; Eph. 4:14; Heb. 13:9; 2 Jno. 9-11).

Prov. 4:2; Acts 2:42; Rom. 6:17.

#### For Reproof—

Prov. 6:23b. Reproofs of in-



struction are the way of life.

Isa. 58:1. Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.

2 Tim. 4:2. Preach the word—reprove, rebuke, exhort with all long suffering and doctrine.

Lev. 19:17; Prov. 9:8; 13:18; 15:5, 10, 12, 31, 32; 17:10; 19:25; 25:12; 27:5; 29:1, 15; Eccl. 7:5; Psa. 141:5; Ezek. 2:5, 7; 3:11, 27; 1 Tim. 5:10; Tit. 1:13; 2:15; Jas. 5:19, 20.

For Correction—

Psa. 119:9. Where withal shall a young man cleanse his way? by taking heed thereto according to thy word.

Gal. 6:1; and references under Reproof.

For Instruction in Righteousness—

Matt. 6:35a. But seek ye first the kingdom of God and his righteousness.

Psa. 32:8. I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye.

Prov. 1:2a. To know wisdom and instruction.

Neh. 8:8. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. 2 Ki. 23:1-

3; 2 Chron. 17:9; 34:29-32.

Prov. 1:1-8; 2:1-9; 4:1, 2; 10:17; 12:1; 13:1; 19:20; Matt. 4:23; 5:1, 2; 13:52; Luke 4:15-21, 44; Acts 8:26-35; 20:32; 28:30, 31; Rom. 15:4; Gal. 6:6; 2 Tim. 3:15.

## Daily Readings.

### OCTOBER

(Optional reading in parenthesis)

1. Sat.—Hosea 1, 2 (2 Ki. 14:21-29; 15:1-7, 32-38; 18:1-8)
2. Sun.—1 Ki. 18; Psa. 115
3. Mon.—Hos. 3, 4, 5 (2 Ki. 17:; 6:23)
4. Tue.—Hos. 6, 7, 8
5. Wed.—Hos. 9, 10
6. Thu.—Hos. 11, 12
7. Fri.—Hos. 13, 14
8. Sat.—Amos 1, 2 (2 Chron. 26)
9. Sun.—1 Ki. 19; Psa. 57
10. Mon.—Amos 3, 4
11. Tue.—Amos 5, 6
12. Wed.—Amos 7, 8
13. Thu.—Amos 9 (Acts 15. 13-18)
14. Fri.—Jonah 1, 2
15. Sat.—Jonah 3, 4 (Matt. 12:40, 41)
16. Sun.—1 Ki. 21; Psa. 94: 17-23
17. Mon.—Joel 1:1-2:27
18. Tue.—Joel 2:28-3:2 (Acts 2:14-21)
19. Wed.—Obodiah

20. Thu.—Micah 1, 2
21. Fri.—Micah 3, 4, 5
22. Sat.—Micah 6, 7
23. Sun.—1 Ki. 19:19, 20;  
Amos 7:9-15; Isa. 6:1-8;  
Psa. 40:1-10
24. Mon.—Nahum 1, 2
25. Tue.—Nahum 3
26. Wed.—Habakkuk 1, 2
27. Thu.—Habakkuk 3
28. Fri.—Zephaniah 1, 2
29. Sat.—Zephaniah 3
30. Sun.—Amos 2:0-3:15;  
Psa. 15

### Announcement.

October 1st is the beginning of the sixth year of the Three-Year Bible Reading Course.

“The object of this course,” as stated in the first number of the Monitor, October, 1922, “is to encourage the daily reading of the Bible and furnish a systematic plan for the reading of the whole book in three years.” It is so arranged that one may begin any year and finish the course in the allotted time. A definite portion of reading is assigned for each day.

This year we read in the Old Testament Job to Malichi, in the New Testament Revelation. To connect with the Sunday-school lesson of the last quarter of 1927 and with the historical readings in Kings and Chronicles we will first

read the minor prophets of Israel and later come back to the larger books.

May we not have a large enrollment of old and young this year in the B. R. C.? If you think it worth while to read the whole Bible every chapter and verse, from Genesis to Revelation, and to read a portion regularly each day, and do not have a better plan for reading, you are invited to join our Circle. God has graciously given us His Word, let us not neglect to read it. I would like to keep a list of all who purpose following the Daily Readings this year. Send name and address for enrollment. Any particulars as to age, occupation, place in church and Sunday-school, etc., will be of interest though not required. And if will answer the following questions it will be appreciated.

1. What kind of Bible do you use? Is it self-pronouncing? With marginal references?
2. Have you access to a Bible dictionary? What author?
3. Any commentaries? What author?
4. Concordance?
5. Any other Bible helps?

There is no fee for enrollment; but if you care to send a stamp or two to help out on postage it will be thankfully

accepted.

**"Read the Bible through.** — Persuade others to read it. A millionaire might give all his money to the poor and thus lay up treasure in heaven. But you, or any one else, may persuade a dozen other people to read the Bible through and thereby lay up more treasure in heaven than a million dollars can buy. For what we really want to scatter is the good seed, the best seed. And the seed of the kingdom is not American dollars. 'The seed is the word of God.' (Luke 8:11). Jesus said so."—Moody Bible Institute Monthly.

And if you do not already have what seems to you a better system you are invited to enroll for the Three-Year Bible Reading Course. Ask others to join. The sixth year begins October 1.

### Chronicles—Written Exercise.

1. Write in order the names of the patriarchs from Adam to Noah, as given in the Book of Genesis.

2. How much time, approximately is covered by the first four verses of the first chapter of First Chronicles? (See Genesis 5).

3. Copy the prayer of Jabez.

4. Where do we find the prayer of Jehoshaphat in time of trouble (chapter and verses); and to what other great prayer does he refer?

5. Name three of the good kings of Judah and give one or more of the important events of each ones reign.

Copy a choice text.

7. Any remarks or comments.

### Ezra and Nehemiah.

These two books are included as one in the Jewish canon, and continue the history of the books of Chronicles.

**Ezra** was of the priestly line and "a ready scribe in the law of Moses." To him are attributed the collecting and editing of the Old Testament scriptures, and the institution of the synagogue. The book of Ezra gives an account of the return from captivity and the rebuilding of the temple. It must have been a tiresome, tedious journey from Babylon to Jerusalem—four months on the way, with women and children, flocks and herd, much luggage and without modern conveniences of travel.

"On arriving at Jerusalem he found, to his great distress, that his people had paid no regard to the law which prohibited their marriage with idolators, and that the very princes had been foremost in forming these unhallowed connections. In the deepest humiliation of spirit, Ezra deplored their offence to the Lord. \* \* \* Measures were then devised for separating them from their idolatrous wives and restoring the purity of the law of Moses.

"It appears, from various



notices, that up to this time copies of the Law were very scarce among the Jews. Now that the people had returned from Babylon, they would not only be scarce, but to many the language in which the Law was written would hardly be intelligible. Ezra's first care was to read the Law publicly in the presence of the people; and as he read he explained the meaning in the ordinary dialect of the day. In editing the Scriptures, Ezra substituted for the old Hebrew character, hitherto used, the better formed and finished letters of the Chaldee alphabet. The old character was preserved among the Samaritans and is still to be seen in a very old copy of the Pentateuch, treasured by a small remnant of that people now residing at Nablous or Shechem."—W. G. Blakie.

**Nehemiah** was a patriot and a reformer.

"In the course of the Divine providence he was a captive in Babylon; but there his excellences were so apparent that he was chosen by the Persian king to fill an office the most respectable and the most confidential in the whole court. Here he lived in ease and affluence; he lacked no manner of thing that was good; and here he might have

continued to live, in the same affluence and in the same confidence: but he could enjoy neither so long as his people were distressed, the sepulchres of his fathers trodden under foot, the altars of his God overturned, and his worship either totally neglected or corrupted. He sought the peace of Jerusalem; he prayed to God for it, and was willing to sacrifice wealth, ease, and safety, and even life itself, if he might be the instrument of restoring the desolations of Israel. And God, who saw the desire of his heart, and knew the excellences with which he had endowed him, granted his request, and gave him the high honor of restoring the desolated city of his ancestors, and the pure worship of their God. \* \* \*

"For disinterestedness, philanthropy, patriotism, prudence, courage, zeal, humanity, and every virtue that constitutes a great mind, and proves a soul in deep communion with God, Nehemiah will ever stand conspicuous among the greatest men of the Jewish nation, and an example worthy to be copied by the first patriots of every nation under heaven."—Adam Clark.

Nehemiah's task was not an easy one; there was much rubbish to be cleared away,

and much work to be done in rebuilding the walls and gates of the city. And to this was added opposition from without. But Nehemiah worked and prayed. The courage, determination and zeal with which he met and overcame opposition should encourage us to take and maintain a firm stand for truth and righteousness.

With Nehemiah, who died a little more than 400 years before the birth of Christ, the Old Testament history closes.

**Corrections.**—In Monitor for September 1, Page 18, 1st column for Psalm 136 read Psalm 126. And in same column, 2nd stanza, first line, for around read owned.

## THE FORSAKEN CHURCH

Minor Leatherman

Forsake means to leave, to abandon, to cut loose from. We know of churches that years ago in times of services were filled to overflowing, that no in the main are forsaken. There must be some reason for all this. Possibly leaving the Gospel standard whereby the church used to be guided has something to do with it. In those good old days the Brethren met from far and near. It was not as it is now, when they meet, a formal wave of the hand, or

a careless handshake. But in those days it was the first grasp of the hand as true and tried friends, accompanied with the salutation, as of loving friends. They seemed to be glad to see one another; they enjoyed one another's company; they all seemed glad to enter the house in time for the beginning of the service; they acted as if they expected to receive something; they sang together a few choice old hymns that in their very nature were calculated to raise us nearer to God. After this was done, the preacher stood up with holy solemnity upon his face, lined off the opening hymn, they all joined in and sang it, not as now when a choice few sing it, accompanied with the piano. In those days the preacher knelt in prayer; he set the example, they all followed. There was no attempt to approach into God's presence in a standing position as now. They felt that the most humble way was not humble enough. The preacher from prayer to preach the gospel, not to give a lecture, as some do now. I have heard preachers say they were not going to preach any more, but they might lecture some, which is after the style of the world. God pity the preacher that has no holy desire to

preach any more, no desire to tell of a loving Father's care, of his loving efforts to save lost souls. Surely such an attitude does not correspond with the prophet Jeremiah who said he could not keep still, but the Lord's word in his mouth was a burning fire. If there be no desire in the heart to preach God's word surely his spirit is not there, and if we must have the promise of a state sum of money before we will preach, is the desire and the spirit there? A meeting held under such circumstances, will it meet the demands of the Spirit of God?

Calling in ministers to preach in days that are past, that were not sound in gospel principles and practices of the Church, I believe has caused a lot of departures from the true faith, as understood and practiced by the Church. Since we are separated from that part, let us be faithful in our attendance at God's house. The adversary of souls will no doubt try to make us believe there are some other places as good to go. He

may fill us with a desire to attend camp meetings which is not of our faith and do not practice scarcely any gospel commands where a lot of the duties of a Christian are looked upon as non-essential and when we leave our own services and go somewhere else where only a part of the gospel is preached and, less practiced, we are losing out.

Let us look to our own house for service attendance and consecration. Jesus, as was his want, went into the synagogue on the Sabbath day and taught. If he went there to save us we surely need to go there to be saved. Why should any Christian be careless of his or her attendance at God's house? It is there that God's has promised to meet with us. It is there we receive his blessing. There we enjoy the first fruits of the spirit. It is there we are united. It is the best place, the most holy place we will ever find this side of heaven. It is there that we have a foretaste of the world to come. If we wish to know God we will find him at his house. We need not



seek him in a place where he never goes.

So brethren, let us not forsake the assembling of ourselves together as the manner of some is.

—Burlington, W. Va.

## FUNDAMENTALISM

Aaron O. Stauffer

Is the belief in the fundamental truths of the Bible, being the true evangelical faith. Like the literal keeping of baptism, Lord's supper, holy kiss, devotional covering, footwashing, etc. Which are all symbols or shadows of great spiritual truths, being the letter of the Word, or the form of the spirit which is hidden within.

Baptism being the seal of God's covenant with us thru the church. The Lord's supper being a reminder of his death, which we should keep in self examination lest we be judged. The holy kiss is the expression of love between members of Christ's body. Sister's devotional covering being to show woman's

sphere in God's creation as the "weaker vessel".

Footwashing representing that true humility which must characterize all true believers who follow in his steps, making himself of no repute, taking the form of a servant.

So we could go through the whole fundamental, evangelical creed even to men's interpretation of non-conformity which is good in itself but remember so far it is only a pretense or rather to show unbelievers our profession of Christianity. Like a wise man once said wolves come in sheep's clothing, yet never have sheep come in wolve's clothing.

Our profession of being a Christian can never save us. On the contrary, it has often proven to be a great hindrance to outsiders who have seen the hypocrisy of many so-called Christians who have held strictly to the dry letter of the Word not being filled with the spirit of God within which alone is the proof of the salvation of the believer

for "faith without works is dead."

Too many Christians think the keeping of the letter of the Word are the works of which James writes but no one who closely studies and reads his Bible in the child like attitude of the true Christian can be deceived on that point. And we have a great reason to believe that no class of people will be more deceived or mistaken at judgment day than the Christian professors who justify themselves through the keeping of the letter of the Word, not impelled by the spirit of God within. Paul plainly writes that the letter killeth but the spirit giveth life. (Rom. 2:27; 7:6; II Cor. 3:6).

Paul goes still further and says how we ought to strive for spiritual gifts (1 Cor. 12) yet showing in the next chapter that we can have all the spiritual gifts, yet if charity has not been the impelling motive, it will profit

us nothing that charity or Godly love alone is the full proof of salvation. "For charity vaunteth not itself, is not puffed up."

Proving that we can not work up to salvation, that it is given alone through faith as a free gift, and that the Spirit of God clothes itself with the letter of the Word, but sad to say, many churches through the deceit and snare of satan have spiritualized many of the Christian ordinances. The spiritualizing of God's word being a sign of the great falling away from faith. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

—Ephrata, Pa.

### NOTICE.

A number of subscriptions expire with this issue. Is yours one of them?

Watch the date line in the address. If it reads Oct|27 that means your subscription expires Sept. 30, or the last day

of this month.

Let us have your renewal promptly. It will save us trouble and you will not miss any numbers.

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### OBITUARY

Bro. Bracy Sponseller was born May 31, 1898, and departed this life August 20, 1927. Age 29 years, 2 months and 20 days, after an illness of three years.

He united with the Church of the Brethren at the age of 14 years, and lived faithfully until death. He desired to be with the Dunkard Brethren, but was not able to attend services.

One sister, Fay, preceded him in death about 11 years ago. He is survived by father, mother, two sisters, Emma Pearl and Velma Fern; two brothers, Vernie Lester and Merl J.

Funeral services were conducted by Bro. Dan Koch of Pioneer, Ohio, and assisted by Bro. John Flory of Jewel, Ohio.

Burial at the Sherwood

Cemetery, Sherwood, Ohio.

Sister Velma Sponseller,  
Sherwood, Ohio.

We have space now for your thoughts. Just write them out and send them in.

Write legibly, preferably with pen or typewriter. Write on one side of paper and leave plenty space between lines. Only proper nouns and abbreviations should begin with capitals.

If you don't know how to spell it, we have a Webster on our desk, and so far have managed to find time to make necessary corrections.

Any how let us hear from you giving us your best thots in your best way.

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# BIBLE MONITOR

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"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and  
Scriptural in practice.

OUR WATCH WORD—Go into all the  
world and preach the Gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righte-  
ous, more holy, and more perfect, through faith and obedience.

## THE DIVIDED KINGDOM

The study of this subject is of special interest and of much importance just now because of its bearing upon recent developments and events that have taken place that resulted in the organization of the Dunkard Brethren church.

In the study of this subject in our recent Sunday school lesson, the questions as to the right or wrong of division, the part God had in it, the cause of it, etc., naturally arose, and, as a matter to be expected, different views obtained.

So long as the principles peculiar to an institution or government are faithfully maintained and carried out by its constituency lead by the example of those in authority, there can be no cause for division. Where this is not done just cause for division may arise. Indeed, failure to do this, is, of itself, cause for division.

Another cause of division may exist when oppressive laws are enacted and enforced

upon the people, or where inalienable rights and privileges are denied the people, or where the introduction of principles and practices foreign to former polity is indulged in, or where grave departures from established rule and order are permitted.

Of course none of us wants division, when the principles of right can be maintained in peace and unity, and all of us regret that cause of division exists.

And we are fully aware that God is not pleased when cause of division exists. Nor is he pleased with those who are responsible for the existence of such cause. (Rom. 16:17)

Returning now to the subject of this essay we look for the cause of the division. Causes of division do not spring up in a day. So in this case, the cause of the division was of long standing, having its origin in the time of Solomon, who at his best was a wise and discreet man, but who in later years acted very

unwisely. He gave way to his passions and became entangled in many unholy marriages. And being infatuated by his many strange wives he lost interest in the affairs of the kingdom and perhaps, was not aware of the cruelty inflicted upon his people by the task masters he placed over them.

The people endured this cruelty in the hope that when God saw fit to remove the king and his successor should be crowned better conditions would prevail. But to their great disappointment and sorrow conditions speedily grew worse.

The new king Rehoboam being settled on his throne in the kingdom, the aggrieved and oppressed people came to him with a very reasonable proposition—release or modification of the oppressive burdens they had been compelled to bear.

The new king did not wish to act hastily, so he told the people to return the third day and he would answer. In the meantime he summoned a number of the aged men of his kingdom and sought counsel of them. They advised him wisely, but they did not give the counsel he desired.

In haste the king now summons a number of the young men of his kingdom and

sought counsel of them. These young men being “brought up” with him would most likely see things from his view point and very likely would be given positions of authority in the kingdom and therefore, care little about the grievances of the people or the burdens they bore.

How different the results might have been had the king taken the counsel of the aged men, men of experience, instead of listening to the young and inexperienced novices! Or, even had he, like his father, asked wisdom of God, how different results might have been!

Now the questions arise was it right for the aggrieved to call Jeroboam from exile and set him up for their leader and organize a new kingdom? and did God approve their action? and did God justify Rehoboam and his young men in their course of procedure?

In answer to the first, yes, “for the cause was from the Lord.” In answer to the second, yes, for God had said he would do this. He told Solomon he would rend the kingdom from him because he had become corrupt and had suffered corruption to come into the kingdom. (1 Ki. 11:11, 31) In answer to the third question, no. God did not justify Solomon nor Rehoboam and

his young men in their course of action. He suffered Rehoboam to retain one tribe for David's sake. But for this he would have taken the whole kingdom from him. (1 Ki. 11: 34)

Now for the application of this lesson and its bearing upon conditions in our times.

For 200 or more years while faithful men were at the head of the church, the church was kept comparatively pure and free from corruption. But in course of time schools sprung up among us and were finally adopted by the church and in various ways supervisory control over them was sought, all of which proved a failure until now the schools and their influences shape the polity of the church.

From time to time corruption began to be manifested in the church characterized as innovations and departures—the introduction of customs and practices foreign to former polity and leaving off or materially changing former customs and usages in the church.

Being grieved and heavily burdened because of this condition of things, many of the aged, loyal and faithful part of the church began to cast about for redress of their grievances and for reform in the church which would light-

en their burden and palliate their griefs. Circulars were distributed, and finally Conference was petitioned, all to no avail. Conference, our Rehoboam, answered “roughly”, and practically ostracized those who in good faith sought the reform and purity of the church. Meanwhile conditions grew worse and peace and unity less and less in evidence. All because Conference was now so completely in the hand and under the domination of our “young men” comparatively speaking, and all hope of the aged for reform was given up. This left them to the choice of one of two alternatives, go with the crowd and foster the evils that destroyed peace and unity and submit to the dominance of those responsible for the evils that caused unrest and division of sentiment among the people, or “come out from among them and be separate.” This latter being a Bible injunction it was felt the course for the loyal part of the church to pursue was made plain—do just as Jeroboam and his adherents did, form an organization so they could go right on in the worship and service of God as they had been wont to do, free from the evils that had corrupted the church and those responsible for their in-



troductioin into the church.

Accordingly on June 24, 1926, a number of the loyal and faithful part of the church being in Conference assembled decided to "declare ourselves independent and to reorganize and to re-establish the true faith amongst us." Was it right thus to do? In reply to this, "how can two walk together except they be agreed?" and "why cry peace, peace, whn there is no peace"? Did God approve of it? No better evidence of this perhaps, is to be had, than the peace of mind and the contentment and joy of heart that have come to those who have aligned themselves with the "movement". And could the thousands of other faithful members realize what this peace of mind contentment and joy mean, they would not be long in freeing themselves of the burdens they are now carrying and of easing their conscience of the conscious guilt of fostering wrongs in the church and of fellowshiping those responsible for their introduction into the church. "Come out from among them and be ye separate, saith the Lord."

Have you forgotten that a Board of Evangelism and Organization and also a Board of Publication were appointed by

last Conference? Well, these Boards cannot function without money. Had you thot of that? Suppose you write their secretaries and ask them if they are in need of money. They will be glad to tell you. Better still, just enclose check and ask them if they need any more. They are not disposed to incur debts and then ask you to pay them. But the work of these Boards must go on if our cause is to prosper and we should not let it fail for the lack of neded means to carry it on.

### CHRIST OR SECRECY?

The longer we live, the more thankful we are to our Father that we have been kept from some things of the world. And the one we have been made to think about lately is the secret society evil; for we have no doubt in our mind that, from the Gospel standpoint, secret, oathbound societies are an evil. The reason for this desire to write on the subject just now is that recently we urged our class to more diligent study of the Bible, and one of the members of the class said that she had so much studying to do, and one of the things she had to do was to get ready a given amount of stuff for her lodge. I merely said that the Bible study is

more important than the lodge.

I could have said much more, wanted to say more, but decided it was not expedient at the time. It seemed to us that the first thing to get the people to believe is that the Bible is more important than the lodge. This once accomplished, there is a chance to advance; whereas, to make a direct attack on the evil in a church where the members favor secret societies, would mean, could only mean, giving up all opportunity to say even a little for what we believe to be the truth.

And this brought to mind the fact that the church has not held to its anti-secret principles. We well remember the time when even a laymember could not be a member of such a society; but now all classes are included, and the evil is winked at. If the present tendency continues, we may be as bad off as are the politicians, for it seems that if a man wants to ride politically he must be a member of one or more of these societies. It seems that way, for so far as we know very few men have risen politically who were not members of a secret society. If we are mistaken here we should like to be corrected.

One of the good, old-time

reasons for not uniting with such a society is that we have not known anyone to be led to Jesus Christ through his membership in the lodge. On the other hand, we have known many men, and some women, who from being zealous church members became zealous lodge workers, losing practically all their love for the church and interest in it. We have as a neighbor a young man, as fine a man in general as one could wish to have as a neighbor. He was once quite interested in the church work of his denomination, and his wife is still an active worker in it. Now he practically never goes to church: his wife must get someone else to go with her to the night services on Sunday and during the week, and she goes alone to the day services. He thinks the lodge is all he needs.

I do not know the principles of his lodge; but it seems to me it must be that something is taught, whether by precept or example I do not know, that leads men to believe that the lodge is just as good, or even a little better, than the church. There can be no other reason for their withdrawal from the church and constant attendance at the meetings of the lodge. It is a sad day for the American

home when the lodge gets such a hold on the man that not even his love for his wife and her love for the cause of Christ will induce him to go with her to church. That one fact would be enough to make any reasonable man pause and consider before giving up Christ for the lodge, or even entering the doors of the lodge. The lodge cannot save the soul of man: there is only one way to be saved: "There is no other name given under heaven among men whereby we must be saved" than the name of Jesus Christ our Lord.

"Safety first" has become a general slogan, and a good one. Why, then, should we disregard it when it comes to the most important issue of our life here on earth and of the life which we hope to enjoy on the other side of the river of death? Man has prepared a so-called way to the grand lodge above; but no man has any assurance that there is or ever will be any grand lodge above for the men whose influence has been against Christ's church below. When it comes to so important a matter as our entrance into happiness in the next world, we much prefer the directions of Christ to those of an unenlightened man. The things belonging to the

life to come must be spiritually discerned.

We find there is so much more to be said on this subject that it will have to be continued in another article. May God give us the grace to look at this subject as he would have us do, and may he so guide us that nothing will be written which is contrary to his will or a hindrance to the salvation of men.

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## LEADERSHIP

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J. F. Britton

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There was a synopsis of a letter published in the Bible Monitor of June 15, on page 1, in which the writer assumes to speak very disparagingly of the Dunkard Brethren movement. It is to be noted, that the writer of that letter admits there are "many departures that are being made." The question is, who are responsible for these departures? Does it not reflect discredit on their leaders? The writer of that letter also assumes to decry the Dunkard Brethren because they have, as he says, no strong leaders. If there are any members of the Dunkard Brethren church that think we have any human leaders, the writer of this article would like to disabuse their minds of



that erroneous idea. He that said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me", (Jno. 14:6), is the only leader we claim or recognize.

And again the writer of that letter attempts to argue against the Dunkard Brethren by saying it is a "Kesler" movement, and lacks money and ability. Be it known to all concerned, that the Dunkard Brethren movement is no more a "Kesler" movement, than the Alexander Mack movement in Germany over 200 years ago. The Dunkard Brethren are organized upon the same Gospel principles, doctrines and virtues that Alexander Mack, that noble, faithful, loyal man of God, preached and stood for. We look back with grateful hearts, that God raised up a man with faith and obedience enough to preach a whole Christ and a full Gospel at a time when the Prince of the Powers of this world had almost exterminated vital Christianity. And it occurs to the writer, that every true lover of God and His Righteousness should thank God, and bless His Holy Name, for a man like B. E. Kesler who has taken such a noble stand for a whole Christ and a full Gospel, and is not conferring with flesh and

blood, nor modern popularities, but is unwaveringly in the face and against a crooked, perverted and wicked generation, contending for the "Faith" once delivered unto the saints.

The writer of that letter under consideration says he is as opposed to these departures as any one, and speaks out against them whenever he has occasion to do so, but instead of taking a stand against these departures, he seems to be spurring his ass on and on, like Balaam of old. And in that demoralizing five year, so-called "forward" movement that writer with a number of colleged leaders has virtually foundered the Church of the Brethren in a conglomeration of modern spiritual chaos. So we see the fruits and results of what that writer calls strong leaders.

In the sad biography of Israel, as recorded in the tenth chapter of I Cor., v. 5, tells us, "But with many of them God was not well pleased." V. 6 says, "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." This chapter has a vital bearing, and is applicable to God's people of this day and age. And as we are living in a perverse, wicked, idolatrous and adulter-

ous generation, we should look to, and follow only Jesus Christ, the greatest leader the world has ever known. Where He leads, we can safely follow. Yes, follow Him both in precept and example. Yes,

"Stand up, stand up for Jesus,  
Ye soldiers of the cross;  
Lift high his royal banner,  
It must not suffer loss;  
From victory unto victory  
His army shall he lead,  
'Till every foe is vanquished,  
And Christ is Lord indeed."

Hence in Faith, Love and Obedience let us follow Jesus; He will carry us through. The writer is glad that the Dunkard Brethren are not confiding altogether in human leadership. But have accepted the Chart and Compass of God's word, as exemplified by Christ and the apostles, as their leaders.

Again, in the Bible Monitor of September 1, there is a letter by another modern "Tertullus" of the Church of the Brethren, who assumes to denounce the Dunkard Brethren as a "Kesler" movement, the reader should note that this is only a repetition of the sarcastical accusations brought against the apostle Paul, that noble man of God. "For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a

ring leader of the sect of the Nazarenes," Acts 24:5. That writer admits that the Bible Monitor is pleading for reform, but the present leaders can never get any members to accept what they demand. If that writer or anyone else can show one "demand" that the Dunkard Brethren are making that is not founded upon the Gospel of Jesus Christ, they will surrender it.

The writer of that letter says, that the Church has been "going a bit fast, and that wisdom would dictate that there should be some slowing up." How fast is "a bit fast?" The reader can answer that question, and the writer says wisdom would dictate that there should be some slowing up; "slowing up" doesn't mean any reform, any retracing, or getting back to the old Sacred Gospel principles upon which the Church was organized. The idea of slowing up, is only intended as a little modern antidote to appease the dissatisfaction caused by the bit of going fast. And by slowing up a little it will give those dissatisfied ones a little time to stifle their conscience and adjust themselves to what goes for modern Religion. The letter ends, as follows: "So I am hoping that we will not drift any further at least".

The burning question is, what is the status of the case? Jesus said, "Not every one, that saith unto me, 'Lord, Lord', shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in Heaven." (Matt. 7:21) Choose this day, whom ye will follow, the leaders of this world, or Jesus who will lead us into eternal glory.

—Vienna, Va.

## A QUESTION

Mrs. Ada Whitman

A short time ago I sat under the sound of a minister's voice and heard him give an answer to a question which had been asked during a series of meetings which he was then holding.

The question was: What kind of entertainment should we as young people have? Others dance and attend the movies. In giving his answer he said, "This is a big question and due to lack of time I will not now answer it in full. But I believe that every church should have a parish house for the purpose of providing "wholesome" entertainment for the young people and show nothing but "wholesome" pictures" on the screen. Of course these en-

tertainments are to be supervised by older ones.

I was made to think on these things and wondered if the plain gospel which satisfies and saves the soul of the old is not sufficient to do the same for the young without any of these so-called helpful accessories. Did Jesus make any different or extra provisions in his plan of salvation for the young than for the old? It is true he said, "feed my lambs," but what are they to be fed on? There seems to be a feeling in most churches today that there must be entertainment and amusement provided to hold the young folks in the fold. My dear young people, if we are not willing to make a full surrender and allow Jesus through the Holy Spirit to hold and keep us, there is no other remedy. We may at times have to stand alone. We may at times have to stand the jeers of some of our associates but Jesus endured all these that we might be saved. We realize the young people have a great many temptations but if we sincerely and earnestly come to Jesus he has promised to help us in all of our temptations. He is able to take the desire of worldly things from us. Love not the world, neither the things that are in



the world. If any man love the world the love of the Father is not in him. For all that is in the world, the lust of the eyes and the vain glory of life, is not of the Father but is of the world. (I John 2:15-16).

We cannot give part of our heart to Jesus and part to the world. He demands our whole heart and affections. We are commanded to keep ourselves unspotted from the world.

Some have said as long as these entertainments are wholesome they are allright. De we desire these things to please Jesus or ourselves? Are we thus sowing to the spirit or to the flesh? I am wondering how long tehse "wholesome" entertainments would suffice. We are to shun the very appearance of evil.

Israel desired a king that they might be like other nations but by getting a king they got farther away from God.

The world is watching the Christian. How great an influence the young Christian may have over his or her associates. They may be able to reach hearts that older ones cannot and if they follow those things that lead worldward away from Christ what a great opportunity they have missed. What kind of a

church would have been handed down to us if our church fathers, instead of meeting their problems, (and I am sure they had them), squarely and in the light of the Gospel, had allowed worldliness to lower its standard.

O, that we may all live loyal consistent lives and that those whose duty it is to preach and teach the Gospel may do so in its purity and give God's word in answer to these problems instead of man's opinion.

West Millgrove, O.

Dear Brother:

There is a piece in the Monitor of Aug. 15 about "When should we have Sunday School?" First we want to look at what a teacher is. A teacher is one who teaches or instructs. As we see what a teacher is, let us turn to the writing of Apostle Paul and see what he has to say. (I. Cor. 12:28) "And God hath set some in the church, first apostles secondary prophets, thirdly, teachers." If we have no Sunday School what will we do with the teachers the Apostle Paul speaks of? Will we disobey the teaching of God? If we do not have Sunday School we are disobeying God's sacred words. Now let us look

at what Jesus our blessed Savior did. Now go back with me to Matt. 13:54. And when he was come into his own country, he taught them in their synagogue. It doesn't say that he preached to them. Let us turn to Luke, 13, and read verses 14, 15 and 16, and read it carefully and prayerfully and see if Jesus did not teach on the Sabbath day, and if that was not schooling what is schooling? Now go with me to John 18:20. "I speak openly to the world: I ever taught in the synagogue and in the temple." He doesn't say he preached, he says he taught. Why do we send our children to the week day school? The reason is, we want them to learn and be intelligent men and women and not be as the heathens are that are not taught. Why should we not much more be concerned about sending our children to church and Sunday School and make them great men and women for Jesus Christ, heaven and immortal glory?

There is one more thing I have to say and that is this: I know of parents that belong to church and do not believe in Sunday School and their children are not taught the Bible. When we think of

what Jesus the blessed Savior said: "Suffer the little children to come unto me and forbid them not for of such is the kingdom of heaven." How will children that are not taught know of Jesus and the kingdom of heaven? May God pity such children in such homes, may not God only pity such children but may we pity and pray for them that the day will soon come when they may see the light as we are permitted to see it.

Samuel Hall

Laura O.

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### Notes for the Monitor.

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Wm. Root

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On the evening of Sept. 3rd the writer took train for Lamar, Colo. From there I went to McClave, Colo., near which place a Dunkard Brethren church is organized and be it said to the members credit who live there, they all are live wires for Christ. On Sunday p. m., September 4th, we met at meeting house on the corner of Bro. J. L. Wertz farm for services. Bro. A. Leedy of Leedy, Okla., delivered a very spiritual address.

Say, Brethren and Sisters, you could just feel the presence of the Holy Spirit in

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Grant Mahan, Homestead, Fla., Associate Editor.

this service. The song service was a real uplift so much different from the modern churches of today. A number of Brethren and Sisters of McClave church of the Brethren were also at this service. Some were counting the cost.

The loyal Brethren and Sisters in this community are doing a good work. Let us all pray for them.

In the evening we all met again around the Lord's table and a very spiritual feast was enjoyed. Bro. Leedy officiated assisted by Brethren T. C. Root of Elk City, Okla., and Bro. Marion Roesch of McClave, Colo. A notable fea-

ture at this feast was the unity of the members. Brethren pray that the day may soon come when God's cause may be strengthened in the state of Kansas.

We had a letter from a Bro. at Quinter to the effect that there is a number of Brethren and Sisters there who are in sympathy with us but without as yet a leader. Our prayer is that the Lord will send them a leader soon. As for Great Bend, we need help here also. Myself being the only member here. There are 5 members at Iuka, Kans. This completes the number of members for Kansas so far as I have been informed. May the Lord send laborers to help us is our prayer.

Great Bend, Kansas

### Flora, Indiana.

September 10 the Flora Dunkard Brethren met in council at Gravel Hill with Bro. Sherman Kendall in charge. For a lesson the 12th chapter of Romans was read.

All business that came before the meeting was worked out with love and for the best interest of the church.

Bro. Sherman Kendall was unanimously chosen as elder for the coming year.

August 2. Bro. L. I. Moss



came to us and preached 14 spirit-filled sermons. None were added to our number but all were very much strengthened and encouraged.

August 13. We held our communion meeting with Bro. L. I. Moss officiating and 51 surrounded the Lord's table.

Josie Kintner, Sec'y.

On Aug. 27 Bro. A. Leedy of Leedy, Okla., and Bro. and Sister T. C. Root of Elk City, Okla., came to us and held one week of meeting and closed on Sunday eve with a Love Feast.

Sixteen surrounded the Lord's table. Bro. Leedy officiated. One more signed up to be with the Clover-Leaf Dunkard Brethren. Our little house was full of visitors and we were glad to have them come and be with us.

Monday afternoon, Sept. 5, Bro. Leedy, Bro. Root and wife, and Sister Erma Roesch went to where some of our members live about 15 miles northwest of Eads, Colo., and held meeting at that place each eve during the week.

And they returned and was with us over Sunday.

Much precious seed has been sown. Pray for us that that the harvest will be good.

Mrs. J. L. Wertz

McClave, Colo.

## ANNOUNCEMENT

The First Dunkard Brethren Church of Eastern Pennsylvania to be dedicated Oct. 23, 1927 at Sinking Spring, Pa., on the corner of Kirkwood and Cacoosing avenues. Services to be held in the morning at 10:15 and the dedicatory sermon to be preached at 2 p. m. Everybody cordially invited. Bring your lunch. May God richly bless the advancement of his kingdom.

Mrs. Thos. Mead

566 Penn Ave.,

Sinking Spring, Pa.

## PLAINVIEW, OHIO

The church met in a called council Sept. 13, with Bro. T. A. Robinson in charge. Bro. L. I. Moss was also with us. He opened the meeting by reading James 2:14-26.

An election for the ministry was held. The lot fell on Bro. Harry C. Bowser. We also elected two deacons, Bro. Forrest R. Diehl and Bro. George Kritz. They were duly installed in office.

Irene Diehl, Cor Sec.

R. 2, New Lebanon, O.

On Sept. 4 Elder John W. Kline of Decatur, Ind., began a meeting at Farrenburg, Mo. These meetings were well attended and all seemed to enjoy the Gospel messags that were delivered by our brother from evening to evening. We are hoping the good seed may have fallen into some good ground and may yet bring forth fruit to His glory.

The church was much revived and five members who had not previously done so, aligned themselves with the Dunkard Brethren.

Those meetings closed with a very spiritual love feast, and tonight, Sept. 21, brother Kline begins a meeting here.

Lulu M. Kesler

Poplar Bluff, Mo.

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## LEAVING ALL

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Margaret Berry

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Who is not willing to leave all to follow Jesus?

Did not Jesus leave his home in Glory and come down to this sinful world and here suffer and die on the cross that we might have life eternal? But to gain life eternal we must give up all for Jesus. We must leave go of all the sinful pleasures of this world.

Our short life here on this

earth is where we prepare for our life hereafter. Are we willing to live for Jesus?

Are we willing to give up mother and father, sister and brother, houses and lands? Are we willing to give up earthly ambition and fame and live humbly for Jesus?

Everyone has his own choice. No one can choose for us. We either choose life eternal or eternal punishment.

What are the pleasures of this world compared with what we will enjoy when we reign with Christ?

Let us think of the man who came to Jesus and asked what he could do to inherit life. Jesus said, "Thou knowest the commandments. Thou shalt not kill, Thou shalt not steal, Thou shalt not commit adultery, Thou shalt not bear false witness, Honor thy father and thy mother, and Thou shalt love thy neighbor as thyself." The man answered, "All these things have I observed from my youth." Then Jesus saith, one thing thou lackest, go and sell whatsoever thou hast and give to the poor and thou shalt have treasures in eaven and come take up thy cross and follow me. When the young man heard this, he was sad and went away grieved for he had

great possessions."

He was not willing to leave all to follow Jesus.

In Matt. 16:24 to 26 we have these words:

"Then Jesus said unto his disciples, If any man would come unto me, let him deny himself, and take up his cross and follow me.

"For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it.

"For what shall it profit a man if he shall gain the whole world and lose his own soul?"

Union, O.

## PLAYING CHRISTIANITY

John A. Myers

In these days there are a good many people who play Christianity, and, worst of all, they do not play it very well. It is an easy matter for even the casual observer to detect the fraud. Christianity has been degraded until there is no distinguished difference between the bulk of those who profess to be the followers of Christ and those who are not. Because there is no particular difference between what is called the church and the

world, some people seem to think that the world is about converted, when the fact is, that the church has been captured by the world. We have no desire to be too severe, but candidly, does it not look to you, dear reader, as if thousands of professing Christians are merely playing Christianity? What real difference is there between them and the common rank and file of worldly people?

In fact, does not the world have to quicken its pace at times to keep up with what is called the church? Does it not look to you as if a lot of people are playing Christianity? How about yourself—are you playing? We, too, need to stop and think, and ask ourselves, are we living the Christ life? A hint to the wise is sufficient, and wisdom would dictate that we need to be ever upon our guard. It has been said, and truly, said:

"Vice is a monster

Of so frightful mien,  
As to be hated

Needs but to be seen;  
But seen too oft

Familiar with her face,  
We first endure,

Then pity, then embrace."

Sterling, Ill.



Don't Forget to Read the Bible.

## Three-Year Bible Reading Course

Motto: READ, THINK, ACT

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### GOD'S WORDS

"God can express himself as no man can. When the Living Word, the Lord Jesus Christ, spoke, listeners said, 'Never man spoke like this man.' The same is true of the Written Word. Never book spoke like this Book. Therefore men can strengthen and enrich their speech by using the very words of the Bible. The Toronto Globe recently commented editorially on statesmen's use of the Bible, and pointed out that statesmen of an older day made free use of Biblical quotation and allusion—a much freer use than is made today, which perhaps accounts in some measure for the poor quality of so many of the public utterances of political leaders. John Bright Gladstone, Sir Wilfrid Lauries and Sir James Whitney all drank deep of the 'well of English pure and undefiled.' The Globe says truly, 'A deeper study of the Scriptures, if it did nothing else, would go a long way toward improving much of the speechmaking of today.'

And the Bible has a way also of improving life. Men will use its words freely when they believe the Son as he says, 'The words that I speak unto you—they are life.'"—Sunday School Times.

### THE PROPHETS CLASSIFIED

(The following classification of the Prophetic Books is adapted with slight alterations from the Smith-Pelaubet Bible Dictionary. The chronological order must be taken as only approximately accurate, as the time in which some of the prophets lived is uncertain. Some of them were contemporary.)

Four Major or Greater Prophets—Isaiah, Jeremiah, Ezekiel, Daniel.

Twelve Minor or Lesser Prophets—Homer, Joel, Amos, Obadiah, Jonah, Micah, Nabum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

Prophets of Israel—Hosea, Amos, Jonah.

Of Judah—Isaiah, Jeremiah, Joel, Obadiah, Micah, Nabum, Habakkuk, Zephaniah.

Prophets of the Captivity—Ezekiel, Daniel.

Of the Return—Haggai, Ze-

chariah, Malachi.

In chronological Order—  
Joel, Jonah, Hova, Amos,  
Isaiah, Micah, Nahum, Zephaniah,  
Habakkuk, Daniel,  
Jeremiah, Ezekiel, Daniel,  
Haggai, Zechariah, Malachi.

### THE BOOKS WE ARE READING

Hosea was contemporary with Isaiah (comp. Hos. 1:1 and Isa. 1:1) between 700 and 800 B. C. The references in parenthesis under the head of Daily Readings, are intended to be helpful in getting the setting of the book. The kingdom of Israel had been going from bad to worse, and was nearing its downfall.

“He began to prophesy in the end of the reign of Jeroboam and continued to lift up his voice for sixty years, till the days of Hoshea, the last of the kings of Israel. He was to Israel what Jeremiah was to Judah—its weeping prophet. The extreme tenderness and plaintiveness of some parts of his writings remind us of the Savior weeping over Jerusalem. His Prophecies were addressed almost exclusively to ten tribes. They give a vivid but sad picture of the degeneracy of the kingdom.

Judgment was now ready to be poured out. Yet better

days would also come, when God would be as the dew to Israel and heal his backsliding.

To understand the state of things in which their judgments were announced it is necessary to study the closing reigns of the kingdom of Israel.”—W. G. Blakie.

“In Hosea there is a rich and a lively imagination, a pregnant fullness of language, and, in spite of many strong figures, great tenderness and warmth of expression. His poetry is throughout purely original, replete with vigor of thought and purity of expression.”—Ewald.

As in the New Testament the church is called the bride of Christ, so here she is represented as the Lord’s wife, and apostasy as idolatry. As the Lord’s wife she is our mother; we sometimes speak of her as “the mother church.” And when the mother grows cold towards her husband, our Father, and goes to flirting with the world she forgets the devotion of her children.

Amos—“As Carlyle was among the essayists of his day so was Amos among the prophets. His prophecy has been likened to a thunder storm, rolling over the sur-

rounding kingdoms, touching Judah in its progress, pouring the fulness of its power on Israel, and passing away with a bright rainbow on its cloud. In the days of Amos the northern kingdom the zenith of its power, power and security, and required to be startled from its selfish dream by the rude cries of this holy herdsman whose utterances are abrupt, unvaried, and laconic, as midnight alarms of fire. 'He turns his first fury upon the neighboring idolatrous nations; and short, deep decisive are the crashes of his thunder against Damascus, Gagar, Tyre, Edam, Ammon, and Moab. His burdens are only words; but they are words of doom. A nation falls in every sentence (2:41-15). And having flung his worked flashes at the neighboring nations, he proceeds to pour out on Judah and Israel especially, his full and overflowing ire, in the remainder of the book, concluding, however, with the promise of a better day for his people and country.' — Light and Life Teachers' Quarterly, Second Quarterly, 1924.

Amos was an advocate of "preparedness." Not military preparedness which every nation and every member of the human race must surely

meet: Prepare to meet thy God, O Israel" (4:12) was his message.

"On ev'ry ride a voice I hear  
That louder speakeeth year by year,  
A voice I dare not lightly treat,  
'Prepare, prepare thy God to meet.'"

Jonah was commanded to undertake a mission of a very remarkable kind. He was ordered to go to a great heathen city, and to testify against it, threatening it with destruction on account of its wickedness. God's intention seems to have been 'to provoke Israel to jealousy,'—that is, to rebuke their apathy, and to stir them up to penitence, by showing them a great heathen nation, from the King to the beggar, lying penitent and prostrate in the dust, under a single warning from a single prophet. Such a sight as this would have been a great rebuke to a kingdom like Israel, that had been favored with so many eminent prophets and had received such earnest warnings.

"At first Jonah shrank from his commission to proclaim to this, the greatest city of Asia, perhaps of the world. 'Yet forty days and Nineveh shall be destroyed.'—Scepticism has found the fish of Jonah a great stumbling block, but if we admit the supernatural to be in the



Scripture at all, the particular form is only a matter of detail. Jonah was sent out on a very unusual mission, and the whole circumstances of the case justified an extraordinary miracle—not many years afterwards, one of the purposes for which God had spared Nineveh became apparent. Nineveh was the appointed scourge of the wickedness and impenitence of the ten tribes; and the walls which Jonah would have rejoiced to see prostrate, were yet destined to enclose his captive countrymen.”—Blakie..

“Joel, the pioneer of the twelve minor prophets, prophesied of a terrible calamity to befall the people of Judah. The key-word is ‘judgment,’ the key-verse 3:13. The famine and plague of locusts symbolize the destruction of the land and the host of invaders about to sweep over the land. The book concludes with a beautiful benediction and promise to the faithful remnant.” — Condensed from J. Edson Ulery in Genesis to Revelation.

The wonderful promise of the outpouring of the Holy Spirit was greatest by Peter on the day of Pentecost as being fulfilled on that memora-

ble occasion. And the promise was not alone to those present on that day, but to their children and “to all that are afar off.” So we are sure that we “afar off,” 1900 years later, may claim the promise if we comply with the conditions. Repentance, baptism and obedience are conditions. (See Acts 2:38 and 5:32.)

Obadiah—This book of one chapter foretells the destruction of Edam, and the salvation and victory of Israel.

Micah—Micah was contemporary with Isaiah. Prophesying 700 years before the coming of Christ he foretells Bethlehem as his birthplace. His book may be divided into three parts each beginning with a call to hear the Lord (1:2 3:1 6:1). Three words, denunciation, judgment and revelation, summarize the book of Micah.

Micah’s prophecies are distinct and clear. His style has been compared with that of Hosea and Isaiah. His diction is vigorous and forcible, sometimes obscure from the abruptness of its transitions, but varied and rich.”—Smith-Pelambet Bible Dictionary.

Nabum—“It is most probable that Nabum flourished in the latter half of the reign of Hezekiah, and wrote his

prophecy either in Jerusalem or its neighborhood. The object of the prophesy is, according to the superscription, 'the burden of Nineveh' the destruction of which he predicts. As a fact Nahum occupies a high place in the first rank of Hebrew literature. His style is clear and uninvolved though pregnant and forcible, his diction sonorous and rythmical, the words echoing to the sense."—Smith-Peloubet.

Habakkuk—"During the reign of one of the most wicked kings of Judah, the prophecy of Habakkuk was given to the two tribes of the South. It was just before the captivity that this faithful servant of God cried unto the Lord for the relief of his sin-burdened people. The key-word is :faith,' around which cluster many promises and blessings of God. The key-verse, 'The just shall live by his faith' (2:5b).—Lucy Brumbaugh in Genesis to Revelation.

The book "concludes with the magnificent poem in chapter I, a comparison unrivaled for boldness of conception, sublimity of thought and majesty of diction."—Smith-Peloubet.

Zephaniah—"Zephaniah is

placed last, as he was last in time, of all the minor prophets before the captivity, and not long before Jeremiah, who lived at the time of the captivity. He foretells the general destruction of Judah and Jerusalem by the Chaldeans; sets their sins in order, which had proved their ruin; threatens the neighboring nations with like destruction; and promises a joyful return from captivity, in due time, which had reference to the grace of the gospel."—Matthew Henry.

"The chief characteristics of this book are the unity and harmony of the comparison the grace, energy and dignity of its style, and the rapid and effective alternatives of threats and promises."—Smith-Peloubet.

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### FOR THE SUNDAY SCHOOL

(DAVID)

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Zora Montgomery

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Five principal characters of the Books of Samuel are, Samuel, Saul, David, Jonathan and Absalom.

The first glimpse we get of David was when he was a lad out tending his father's sheep. Here, right from the beginning he showed himself

faithful to his duty. Because of his humbleness and faithfulness he was shown by God to be king, ahead of all his brothers who had a pleasing outward appearance. While engaged here in this humble work of a shepherd he was also receiving training for a larger service. He showed a love for his brothers by carrying lunch to them, and on one occasion received the opportunity of slaying the giant. It was by his faithfulness and obedience that he was always called to higher service. He gives the example of returning good for evil, for at different times when Saul was seeking his life, he had the chance of slaying him or doing him some evil, but instead of that he left him unmolested every time.

A great friendship sprang up between him and Jonathan in which they made a covenant with each other, that Jehovah should be between them and their seed forever. This also David carried out, which is shown by his kindness to the lame son of Jonathan after Jonathan's death.

However, in David's later years he did commit a great sin. He had been hiding this and committing others in connection with it for about a

year. When told by the prophet Nathan of his sin, he confessed, not only because he had been found out, but because he was really sorry and had sinned against God and was truly penitent. Because of this God forgave him but he was not left unpunished. Even in his punishment he was willing to submit his will unto the Lord's will. He gave expression that he yet had hope, by saying, when he learned his child was dead, that the child would not come back to him, but he would go to it.

When God changed his plans he was willing to submit, for which God gave him many fulfilled promises.

David's life is a great one for us to study, and make his good characteristics our characteristics. Even though he had his weakness as we all do, let us note the fact that it came when he was living in idleness. Let us keep busy with the work God has given us to do, and thus try to ward off temptations which otherwise come.

Ankenytown, O.

Despite the vigilance of our agents a number of subscriptions expired with Sept. 15th issue and have not been renewed. If there is no agent



in your community just send it in yourself. Then, too, perhaps your neighbor would subscribe if you ask him. Any how suppose you tell him about the "Monitor."

him." (1 John 2:15) "Choose ye this day whom ye will serve."

Chas. M. Yearout,  
Moscow, Idaho

### SERMONETTE

The Fashion plates issued by Madam Fashion, are set fourth as models for the world and worldly, fleshly church members to imitate and follow and to imitate and follow them is death. "For they that are after the flesh hate the things of the flesh. For to be carnally minded is death. Because the carnal mind (marginal minding of the flesh) is enmity against God: for it is not subject to the law of God, neither indeed can be. So they that are in (after) the flesh cannot please God." (Rom. 8:5-8) "For whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the reap corruption." (Gal. 6:7, 8) "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." (Jas. 4:4) "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in

### ARE THEY JUDGMENTS?

Chas. M. Yearout

In Bible Monitor of June the first, the editor uses the above heading as a basis for an editorial. He is very conservative in his treatment of this far reaching question. I desire by permission of the editor to offer a few thoughts on the above much discussed question. My answer to the question is **no**.

And in harmony with the instruction of the apostle Peter, we shall proceed to give Bible reasons for our position and faith. "God hath appointed a day, in which he will judge the world." (Acts 17:31) God does not send death and destruction upon the people, because of their sins under this dispensation of grace or favor.

In those terrible cyclones, Christians, innocent mothers and nursing babies are cut down like grass before the moving sickle, and thousands of dollars worth of property ruthlessly destroyed. Is God thus wont to destroy the lives

of people, and waste their earthly possessions? Where is the love in such mad havoc? "God is love." "He so loved the world that he gave his Son to die for it. God sent not his Son to condemn the world, but that the world through him might be saved." (John 3:16, 17)

I read in the Bible of one of those terrible winds, that destroyed a whole family of young people; but it was satan and not God, that sent it. (Job 1:19) Read the entire chapter. Again, I read: "The prince and power of the air, the spirit that now worketh in the children of disobedience", an enemy of God, and of the people. (Eph. 2:2) These twisting whirling winds in their paths of devastation and destruction indicate the work of an enemy and not of a loving God and Father.

After satan had destroyed everything that Job possessed: Job like many of our modern preachers ascribed the destruction to God. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Every one that has carefully studied the Bible, knows that the devil is the author of sin, sickness and death. Then why ascribe these things to God? Who was it, that "smote Job with boils from the sole of

his foot unto his crown?" (Job 2:6, 7.)

The good God delights not in the suffering and death of the wicked. The laws of our land do not condemn and murder people before they are tried and proven guilty. God does not punish, make sick and kill innocent children to draw ungodly parents unto himself. God is not the author of evil. "He that committeth sin is of the devil; for the devil sinneth from the beginning." (1 John 3:8)

In the days of Elijah, the prophet, while he was in Mount Horeb: "A great and strong wind rent the mountains, and break in pieces the rock before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a small voice." (1 Kings 19:11, 12) God was not in any of those destructive elements; but was in the Small voice. Elijah understood the appealing voice of his compassionate loving God "God is not the author of confusion, but of peace." God will have all men to be saved, and come unto a knowledge of the truth." "He hath appointed a day, in which he will judge the world in righteousness." But

God is not visiting the people with judgment and punishment today. The day of judgment and settlement is yet in the future. If God visited the people with judgment and punishment today, why a day of judgment and distribution of awards in the future?

God is appealing to the people, through his word, great love and sacrifice, to accept of Christ and his terms of salvation, and thus secure to themselves a home in that beautiful heavenly country.

God never made the devil, but did make the being that became the devil. God never made a liar, a murderer, a thief, a prostitute, a sinner; but God's creatures made themselves such by giving heed to satan, and following in his deceptive, sinful ways. "An enemy hath done this."

O that people and ministers, especially, would cease to ascribe to God the evils, sufferings, death and destruction that are rampant in this old sin cursed world. "God is love"; the fountain of love, and from him no evil thing can come.

—Moscow, Idaho.

### SERMONETTE

Christ the perfect model set forth in God's plan of salvation. The Christian having been created anew after this

Divine model, bears the image of Christ.

"Seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him." (Col. 3:9, 10) "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren." (Rom. 8:29) "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." (2 Cor. 3:18) "Because as he is, so are we in this world." (1 John 4:17) "Choose you this day whom ye will serve."

Chas. M. Yearout, Moscow, Idaho.

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# BIBLE MONITOR

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NO. 20.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and  
Scriptural in practice.

OUR WATCH WORD—Go into all the  
world and preach the Gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## I'LL JUST DO THE BEST I CAN

The attitude some otherwise loyal members maintain toward the Dunkard Brethren in their stand against the evils that have disrupted the church and caused a separation, has caused some deep meditation and consideration. These good people—for they are good, and mean well,—it occurs to us could show better judgment. They talk about this way: "we are not satisfied with present conditions, but we see no way to remedy them or to remove the causes of our dissatisfaction. The church tolerates them and we can not help ourselves, so we just do the best we can; we haven't long to live any way and when we are gone they can just have it their own way and no one to complain."

And so with a silenced conscience and a heavy heart and burdened soul they just hang on, and "do the best they can", so they say.

Somehow these good people

question the propriety of cutting loose from those evils and those responsible for their introduction, indeed, some even seem to think it wrong to do so. They feel it is wrong to foster the evils and to be partakers with those who introduced them, but worse to separate from them. And so choose, as they see it, the lesser of two evils and hang on as trailers, for they are never set forward as leaders but are, by pressing appeals, made burden bearers of the whole program.

Now we wish to look at the philosophy of this method of reasoning and this course of procedure.

Up until 1776 the American colonies maintained allegiance to the British crown. From time to time oppressive measures were introduced into the government. The colonies bore with these until the time, which, in their judgment, forbearance ceased to be a virtue. From time to time appeals and petitions were made for a re-

dress of their grievances and release from their burdens, all to no avail.

When all hope of reform failed them, and all appeals went unheeded, they set about perfecting a plan of relief themselves. The result was separation from the mother country. They did not for a moment reason about just doing the best they could while they lived. They reasoned this way: "true, we could put up with conditions, bad as they are, while we live, but we want to turn over to our children a country free from the evils we are forced to encourage so long as we maintain our allegiance to the mother country." The result was separation and freedom, and every true American citizen even now rises up in gratitude and praise and blesses the day they decided to free themselves and to turn over to their children a free country.

Suppose they had not so reasoned and so acted, where would American freedom and our free institutions and our open Bible be today? There is a time when endurance and forbearance cease to be virtues. The reader may make his own application of this matter to the action of the Dunkard Brethren on June 2d, 1926.

### Martin Luther.

The foregoing illustration and example is civil or political in nature. We now look at the matter from a religious standpoint. Up until the beginning of the 16th century Roman Catholicism dominated what was then called the Western world, with its priestcraft and the popish hierarchy. About this time Martin Luther comes upon the scene in open opposition to the corruption that had found its way into the Western or Roman church.

On Oct. 31, 1517, he nailed his famous 95 theses to the church door in Wittenburg, openly opposing the moral pollution and corruption in the church. He did not reason as some now do, "I'll just do the best I can while I live, and when I am gone they can do likewise." Nay, verily! On the contrary, he saw the evils and dared protest until all hope of reform was lost. The only alternatives were to remain with the church of Rome and be partaker of her evils, or declare his independence and separate from her communion and set up an organization and reestablish what appealed to him as the true faith, and every true protestant thruout the world praises the man, and blesses the day when protestantism became a fact.

But suppose Luther had been content to worry and weep over the apostasy of the church and the corruption in it without separating from it, where would our free churches, our liberty of conscience, our open Bible, our free access to the faith wherein we stand, be today? Was Luther justified in separating from a corrupt church? Again make your own application to conditions in our day. Are we justified?

### Alexander Mack.

Some 200 years after Luther gave us Protestantism and the open Bible, there arose also in Germany, a man of sterling qualities, profound conviction, and abiding faith in God, who, seeing protestants were drifting away from God, the true faith, and the Bible, dared to separate from the corruption and those responsible for its existence and set up or reestablish the true faith on the earth once more.

This man was Alexander Mack; and who of the whole Brethren fraternity does not bless God for brother Mack and the true faith which he reestablished? and for the persecution he endured that he might hand down to his posterity the true faith of the Gospel?

But what if he had reasoned

as some now do that "separation is wrong, and we'll just do the best we can." But is it the best we can? Wasn't it best for the Colonists to separate? Would it have been the best for Luther **not** to separate? Was Alexander Mack justified in separating? Would he have done the best he could without separating?

Would the Dunkard Brethren have done the best they could when all efforts at reform had failed, if they had not separated?

And since the separation is made, are we doing the best we can when we still hang on to the church that fosters the evils that caused the separation? Then too, dear brothers and sisters, who are still faithful, it is not so much a separation with you now, but simply a transference of membership. So come out from among them and be separate saith the Lord Almighty.

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## COME OUT AND BE SEPARATE

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Though we have been intimately associated with lodge-men since early childhood, we have never seen anything about them to make us desire to belong to a lodge. That was true even before we knew so much of what seems



to us the unchristian side of lodges; and of course the feeling of opposition has grown with the increase of years and knowledge.

Figures showing receipts and expenditures do not convince one that the lodge is a charitable institution. Even if it were what it claims to be in this respect, it still would lack true charity, for it excludes from its membership all who are likely to need help. What an outcry would be raised if any church were to collect money in the same way and expend it in the same way!

But the main objection must be with reference to the religious claims of the lodge. It has its chaplains and grand chaplains; it has its prayers. But is it not strange that these men do not offer their prayers in the name of our Lord? It is through His name that our spiritual blessings must come. And yet the prayers are not made in His name. But if we know the membership of the lodge it is not strange that prayer is not made in His name, for a Jew, a Mohammedan, a Buddhist, an infidel, an atheist may be found in the number of "brothers," and to offer prayer in Christ's name would offend the ears of these men.

Jesus Christ came to be the Light of the World, and he is excluded from the lodge. It must be because they feel they do not need him. But what a sad awakening men will have some day who put Christ out of their lives. Why do men professing Christianity want to associate so intimately and have secrets with them, secrets which they dare not reveal even to a wife?

And more than this. Some of the most profane men we have never heard speak, some of the vilest of the vile, were members in good standing in some lodge. What business has a professing Christian to have such "brother?" But even preachers have them. The New Testament has come to mean so little to church members that the commands of the Master are not heeded when they stand in opposition to what the world, the flesh and the devil command or desire.

The power of the lodge for evil would be small if we found in it no one professing to be a follower of Jesus. The good moral man and the professing Christian by joining the lodge, associating with men whom they would not like to have in their homes, make the lodge somewhat respectable, something that

seems even desirable to those who know not its inner meaning and who are not walking close to our great Teacher.

We heard a preacher say that he was a member of a lodge, but that he did not let it interfere with his church duties. Some of his members, both women and men, were also members. And it seemed to us that we are never in a church where there was less of the Spirit. There were a few who were spiritual, and it must have been they who saved the church, or what was left of it. These lodge members were trying to do what Jesus says is impossible: "Ye cannot serve God and mammon." We are not putting Christ first, not making him our Guide, if we have interests which are directly opposed to his interests and to our own spiritual welfare. We feel that we could not get to heaven traveling with unbelievers, making brothers of those who deny our Lord. If we try to travel thus, it seems to us that the day is coming when we shall be among those who will cry for the rocks and the hills to fall upon them and hide them from the face of their Judge. But there will be no hiding then, though we may hide our deeds in life

in the secret chamber with unbelievers.

The lodge is but one of many things which draw the professing Christian away from Christ. We single it out because it has a religion, is, or calls itself a religious body professes to send men from a sinful life on earth to the garnd lodge above. Brethren, that cannot be done. Nothing but the blood of Jesus Christ will ever gain admittance for a soul into heaven; and if that blood is not upon us, the angel of the Lord will not pass over us.

It is high time that we should awake from the sleep of worldliness and sin not. It is time that we come out and be a separate, a godly people. It is time that we ceased to have fellowship with the unfruitful works of warkness. Making sure of our spiritual success is of infinitely greater importance than anything else we have to do in this world. Why do we take so many risks with it? Why do we do so many things that Christ forbids, and leave undone so many which he commands us to do? Choose ye this day whom ye will serve, for two masters, when one of them is Christ, cannot be served.

**THE BIBLE**


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W. E. McNutt

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This book contains the mind of God, the state of men, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable.

Read it to be wise, believe it to be safe, and practice it to be holy.

It contains light to direct you, food to support you, and comfort to cheer you.

It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter.

Here paradise is restored, Heaven opened, and the gates of hell disclosed.

Christ is its grand object, our good its design, and the glory of God its end.

It should fill the memory, rule the heart, and guide the feet.

Read it slowly, frequently and prayerfully.

It is a mine of wealth, a paradise of glory, and a river of pleasure.

It is given you in life, will be opened in the judgment, and remembered forever.

It involves the highest res-

ponsibility, will reward the greatest labor, and will condemn all who trifle with its sacred contents.—Selected.

Shannon, Ill.

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The members of the Goshen, Ind., congregation have secured the services of Bro. Cocklin and have appointed their series of meetings to start October 23rd and continue for two weeks. This will be followed by a love feast on Nov. 5th, services on that day to start at 2 o'clock in the afternoon the love feast to be in the evening.

All who can do so are requested to come and help in these meetings and to participate in the love feast. The church is located three miles west of the city.

The Lord has blessed the work here, and we pray that he will continue to be with us always and especially during these meetings. Come and worship with us.

Glenn A. Cripe

Goshen, Ind.

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**THE CHALLENGE—TO  
WHOM?**

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Ord L. Strayer

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Youth is a priceless possession. Each day we live brings us nearer to the time when old



are shall stamp its inevitable traces upon us and render us finally incapable of bearing the heat and burden of the day. Much money is being spent in this age by men and women not overly endowed with good judgment to stave off if even for a little while the ravages of age. Many a grandmother appears on the street attired and primed according to much more advanced (?) style than her flapper grand daughter.

It is superfluous to say that this attitude cannot be maintained from the standpoint of the Bible. From cover to cover that Book rings with respect for the aged because of their age and greater experience. The elderly Christians have faced the problems of youth, the same problems faced by the young people of today and have profited by that experience. They have passed thru critical periods in life. The records of these experiences have been burned in their memories and have left an indelible record. From the vast store of their experience, their actions and reactions, their toils and struggles, successes and failures they are ever willing to give to the utmost to help those who ask.

The youth of the land, in contrast, look upon life either

as a challenge to righteous living, or merely as a great adventure, according as their early training has been. They are endowed with alert faculties. Their strength is unimpaired. They are swift of foot, alert of mind, supple of body, and all of their possibilities are before them. They stand on the threshold of a useful life, ready to meet the challenge which comes to everyone in no uncertain terms.

Whence this challenge? The legitimate business world does not want men and women who are not moral, loyal, honest, truthful and straightforward. These are Christian graces, taught by Christ thruout his ministry and promulgated by his church here on earth. The educational world wants men and women who can stimulate the best that is in the child and lead him into most efficient paths of usefulness. No teacher has ever been called great since the advent of Christ without studying the methods of the perfect Teacher. Industrial executives penalize or dismiss any of their employees who by their conduct destroy their efficiency. The church is the champion of stability. Our forefathers were stolid, plodding workers wresting their living from almost insurmountable circum-

stances, fighting against conditions and undergoing hardships which are not found anywhere in America today. Their simple honesty, meek spirits, simplicity of life and rugged industry were bywords in the homes of those who knew them as pass-words for our fathers wherever they went. It is greatly to be regretted that modern ideas and sharp practices have lost for us, as a church, in a measure the esteem we once held.

The challenge comes then, indirectly from the church, the agent of religious education here on earth, the teaching agency for the Bible the foundation of all Christianity. What is the Challenge? It is not wealth for wealth is abstract and is a burden to those possessing it. Nor is it a career, for success in business or the arts is not in itself satisfying. Even social service to mankind is void of perfect satisfaction if the motives behind that service are questionable, if those rendering that service look toward the glory of men and not toward love of fellowman. If the challenge comes from the church of God and Christianity is the foundation of stability, industrious lives and sterling honesty the challenge must be the promulgation of

Christianity and the criterion for Christian living which Christ set up here on earth.

The challenge is to everybody, rich and poor, old and young, talented and untalented, wherever the individual might be. But the greatest responsibility rests upon the shoulders of the young people of the church who are founding homes and raising families who will be the church of the future. But someone says, it is the young people of today who are carrying things to their present state: too much authority has now been placed in the keeping of untried minds and it is this particular lack of experience and ripened intellect which is causing disregard of conventions, state church, and moral.

The main trouble with the young people of today is that they are badly spoiled. Our leaders both educational and religious have been telling them that young folks have been neglected, badly treated, and suppressed. After their minds have been filled with this sort of fallacy, they are turned loose on the most intricate problems to prove some publicity-seekers theory. Many have gone so far as to say that this is an age of youth and the elderly have no function except as observers.

This is so idiotic, to men and women who are familiar with the word of God, as to need no contradiction. It is true that youth is more alert, quicker to sense a new situation, stronger to carry out its plans but of what avail is undirected strength. Here is a simile, unlovely but distinctively practical. On my way to my place of business one morning I saw several elephants being herded along the street to a show grounds, and I was made to consider. The strength of this great beast is scarcely to be measured and left to his own devices in his wild state may uproot large trees, kill promiscuously and do untold damage. When trained and properly directed and his enormous strength turned to proper channels he can take the place of a powerful steam derrick. So it is with our young people. Their strength, alertness and exuberance of spirit hold great possibilities only if properly directed, and it is their duty to carry out the hard work of the church and the world. But while we are looking at that phase of the church's work, let us consider the function of the older church members. It is undoubtedly their duty and should be their privilege and pleasure as well to direct and

plan the work to be done. Their experience has fitted them to be able to see the pitfalls in the way. They can see difficulties ahead which the impetuous youth would never dream of.

So let the young work in the church. Give them all the work they can do. It will develop and train them and give them an outlet for superfluous energies. Train them in executive positions by placing them on the constructive and executive boards of the Church along with a majority of older heads who may develop and bring to the fore the sterling qualities these younger members possess and mold and ripen them for the good of the future church. In this way they will have a rich heritage of experience when the inevitable call comes and removes the elder group of workers in the vineyard.

In only a few short years those who are now the young people of the Church will, by compulsion, take over the reins of the church by reason of the calls of the grim reaper, and I appeal that we grasp the opportunity while we may and make the best advantage of our opportunities now. The Dunkard Brethren Church is so far, small in numbers. There is no reason to hope or anticipate at this time that



it will ever become unwieldy from the point of size and glory in this prospect. Size never meant anything to Jesus. Time and again we are told that the presence of the Holy Spirit is the only necessary requisite. The great Teacher said "Fear not little flock for it is your Father's good pleasure to give you the Kingdom."

The future success or failure of the church depends on the loyalty the young people of the church exercise now and the teaching they give their children. If the plan is followed of each family instilling Dunkard principles into the children and due care taken to nurture and admonish them in the ways of the Lord it will not be many generations until we as a church need want for neither numbers, money or leaders, who in co-operation with the peerless Leader who will lead us into all truth, will make our Church a great and lasting power for good in the world. I plead with the fine group of young people, representatives of whom I met at Goshen in June to stand fast in the faith once delivered to the saints. Be loyal, be staunch, be true. Let us hold on to the distinctive principles of the church. Let us by our example show the

world we have something for it. Let us covet for the church the position she once held in the eyes of the world. Let us be honest and true and loyal, industrious and helpful and neighborly and the world will realize that in this organization the old full Gospel Religion has come again to dwell in the hearts of men with renewed force and with a spirit of kindness and helpfulness and the Church we love will continue to grow and become a stronger and stronger influence in the hearts and lives of all mankind.

Vienna, Va.

### COON RIVER NOTES

The Dunkard Brethren church at this place met in council Sept. 17, with Elder E. D. Fiscal presiding. Most of the members were present. A name for our congregation was decided upon, and the name "Coon River" was adopted.

On July 24 and Aug. 21, we went to Dallas Center, Iowa, a distance of about twenty miles. We had services there both in the mornings and afternoons. Several of our brethren live there. The meetings there were well attended and interest manifested.

The weather has been favorable and we have had services

regularly every Sunday morning. There is always a fair attendance and good interest.

We invite all who are interested to worship with us.

Beulah M. Fitz

Panora, Iowa.

### ELDORADO, OHIO

Dear Brothers and Sisters of the Dunkard Brethren Church and kind readers:

We want to let you all know some of the blessings that God has bestowed upon us and how the cause is growing here with the Eldorado organization.

During our two week's revival meeting there were six precious souls came and united with us, five from the Church of the Brethren and one from the Old Order Brethren and many others interested.

Then on Saturday, September 17th, we enjoyed an old fashion love feast, having all-day services, and in the evening the communion with sixty surrounding the Lord's table, and many outsiders in to view the sacred occasion. Bro. L. I. Moss held our meeting and officiated at the communion.

On Sunday at the 10 o'clock service, all the ministering brethren present gave us some very good lessons for our consideration.

The services were all well attended. These meetings and the inspired sermons that Bro. Moss brought to us, surely will help us to grow in the grace and knowledge of our Lord and Savior.

You often hear the expression that, "we are only here for a short time, it won't be long until it will all blow away." We do wish that the folks who think this way would just have been at these services, or come to like ones, surely their thoughts would change.

We have the assurance that if we stay close to Him, He will draw nigh to us, and if God be for us, who can be against us?

Gladys Ramon

Greenville, O.

Cor. Secretary.

### WATERFORD, CALIF.

The Waterford Dunkard Brethren Church met in council Sept. 24. One Bro. an Elder joined with us for which we greatly rejoice.

We decided to have our love feast Oct. 15. We will be glad to have as many as can be with us, present, to help us enjoy the service.

Sis. H. E. Anderson

Waterford, Calif.

Cor. Secretary.

## BIBLE MONITOR

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Grant Mahan, Homestead, Fla., Associate Editor.

### ENGLEWOOD NOTES

For one week, Sept. 4th to 11th, Bro. L. I. Moss was with us in a series of meetings.

We had good attendance and interest and were very sorry that our meeting could not last longer.

Bro. Moss gave us some very inspiring sermons and we feel very much encouraged in the work here.

Then on Saturday afternoon, Sept. 24, we held our regular Quarterly Council.

Bro. T. A. Robinson and Bro. Harry E. Bowers were with us and helped to organize a Sunday School.

Seven new members signed up with us at this time and

we feel they will help the work along considerably.

We are now having services each Sunday morning and are well pleased with the outlook in this community.

L. W. Berry

### PLEVNA, INDIANA

Sept. 18, Bro. Robert Cocklin of Mechanicsburg, Pa., began a series of meetings at Plevna, Ind., and continued two weeks.

Each service was well attended and the best of interest was manifested.

Two confessed Christ and were baptized.

Sept. 29 we met in council with our Elder, Bro. L. I. Moss, presiding. At this meeting brethren George Lorenz and Virgil Mast were elected to the deacon's office and with their wives were installed.

October 1, an all day meeting was enjoyed by all present, in the evening our love feast was held with 130 communing. Members from Anderson, Flora, Goshen, West Fulton and Eldorado churches being present.

Ministering brethren were L. Kurtz, Sherman Kendall, L. I. Moss, D. Klepenger, A. Miller, Robert Cocklin, the latter officiated.

Brother Cocklin labored earnestly during these meetings and we feel that much



good has been accomplished. This meeting was a great spiritual help to the church and all have been greatly benefited.

Tena L. Smith,  
Cor. Sec'y.,  
Route 6, Kokomo, Ind.

### **ELDORADO, OHIO, COUNCIL**

Most all the members of the Dunkard Brethren church of Eldorado, Ohio, met in regular council on Saturday, Sept. 10th, at Brother Albert Zumburn's. Bro. L. I. Moss being with us, he opened the meeting by reading the 23rd Psalm and with prayer.

Our elder, Bro. Abraham Miller presiding, the following business was transacted:

The report of the visit was given, which stated all in the faith and willing to work for the uplift of the church.

A request which was gathered from the visit, for members to maintain gospel plainness and loyalty. Bro. Moss was asked to give some thots along this line, which he did. He pointed us to the article he had just put in September 1st Monitor under "Conference Decision." This points out to us, to carefully read the decisions and then to fully live them. This will bring union and avoid confusion.

Help being needed in the deacons' office, we took a vote to elect some one. Bro. A. B. Miller and Bro. Albert Zumburn being a tie, they were both installed in the office.

With some minor business the council closed.

We each know that God insures us, if we walk with him, he will walk with us.

Gladys Raman,  
Cor. Sec'y.  
Greenville, Ohio

Poplar Bluff, Mo.,  
Oct. 19, 1927.

Our revival meeting conducted by Eld. John L. Kline of Decatur, Ind., closed Sunday night, the 9th. Our brother preached the Gospel with great zeal and earnestness.

As a result of his earnest labors two were baptized, a Dunkard Brethren church was organized with 21 members, a very spiritual love feast, the first of its kind to be held in this city, was held on Saturday night, the 8th, with thirteen communicants. A number of our members could not be present because of distance.

Our organization consists of one elder, brother B. E. Kessler, one deacon, brother W. H. Milham, and 18 lay members.

Our church was dedicated Aug. 7th and regular services are held including S. S. and

preaching each Lord's day and mid-week prayer meeting and Bible study.

We crave an interest in your prayers.

Lulu M. Kesler, Clerk.

## OUR SONG WORSHIP

Beth Kintner

Oh come, Let us sing unto the Lord: Let us make a joyful noise to the rock of our salvation. (Psa. 95:1)

Someone has said that no instrument of man's devising can reach the heart as does that most wonderful instrument, the human voice. Music! the voice of love, heaven-born, God given.

The human voice is the best of all instruments because it has behind it a soul.

God has given us these voices, and may we in return give unto him praise, adoration, reverence, sincerity in our song worship.

In John 4:24 we read, God is a spirit that they worship him must worship him in spirit and in truth. God is omnipotent (all powerful) and we must worship him thus, we must worship him whole hearted, forget the things of the material life and think of spiritual things. If we wish to enter into the song worship with an understanding, we must

have the spirit back of us.

I sometimes think that we do not put forth as much effort as we should to make the song worship such as would please our Heavenly Father, by not singing in the spirit, and in the truth, as we should, for too often when we sing we do not realize, and mean what we are singing. The most important part of the song is the message, and the music only helps to bring out the message, so it will be more impressive.

There are a few things that we can all do, which will add much to the song worship.

1. It is necessary that all be prompt, and do not break into the song by coming late.

2. The mind should be on worship on entering the church.

3. Everybody should sing, and also be ready to begin on first word. Again some one has said, that satan trembles whenever he visits a church where everybody sings.

4. It is necessary for the leader to study the songs, and select those, which are most suitable to make each service as impressive as possible. as a well selected hymn helps most effectively to brighten the central truth of the service. Nothing so encourages a minister, as a good old soul stirring hymn.

5. Begin the song service

with a bright cheerful song, and gradually lead up to prayer. During the song service is the best time to ask for songs from the congregation.

So let us endeavor to make our song worship such that our Heavenly Father will be pleased to listen to, when our voices go up to him in praise, adoration, with reverence, and sincerity.

Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. (Eph. 5:19)

—Flora, Indiana.

## STANDING OR KNEELING PRAYER, WHICH?

T. A. Robinson

Inasmuch as there is so much difference of opinion on the posture of prayer, and the custom of standing in prayer, has become so universal, I feel it is time for our brethren to stop and consider where we are, as we claim to want Gospel authority for all we do. And where we have no, thus saith the Lord, we aim to be directed by the spirit and tone of the word of God.

I feel that we must become more unified in our practice in this, as well as all else. I don't wonder, nor do I blame

so many of our good members for being opposed to standing prayer, when it is possible and proper to kneel, and there are only very few exceptions in this case. One is at baptism, and the other is (some times) in anointing the sick, when they are not able to sit up and out of bed. Then God knowing our heart's desire, he will take the will for the deed. Some might add at communions, but I say no, if it would be possible to bow down which would appear the next best thing to do. Prior to our love feast a year ago at our members meeting someone raised the question of the standing prayer at our love feast and a vote was taken which was unanimous to kneel or bow, for if there is ever a time more sacred than another that we should feel and show humilty, it is at a sacred time like this.

Many were surprised when the minutes of the annual meeting appeared, to see that no decision was made against the modern custom of standing prayer, as it is so obnoxious to many people. I say modern, because it is one of late years that the Brethren church took up the custom of standing prayer at regular services, and I assure you that it was not introduced by the old faithful Brethren,



but by the fast element that is leading the people to despair. Fifty-eight years ago when I joined the church the old Brethren in our parts never even practiced the "benediction" and they kneeled in time of communions. Now where are they tooday? Some argue that custom makes law, but I say that these worldly customs of to-day have nothing to do in changing God's law. Nor will it change a truly converted man or woman.

Brethren, straws show which way the winds blow. So if we have denounced sin and come out of Bablyon let us be careful that we don't take over some of its carnal pottage, and be made to fall away from the Gospel, and miss the crown of life. God forbid that any of the Dunkard members should do anything that Jesus would be grieved to look upon while I give you the negative and positive on standing and bowing or kneeling prayers. I want to first note the sequel of several scripture quotations on the word stand to see if there is one scripture that will justify a staanding prayer. And please read all verses carefully and not the parts referred to, to get the true sense and meaning. And be honest with self, and God, for some day

we must come before him to account for what we know and don't do, as well as what we don't know and do not try to find out.

Now for the negative scriptures:

1. (Prov. 19-21) The council of the Lord, that shall stand.

2. (Ecc. 8:3) Stand not in an evil thing. (Be not firm.)

3. Isa 46:10) My council shall stand.

4. (Ez. 17:14) His covenant it might stand.

5. (Mal. 3. 2) Who shall stand (be firm) He appeareth.

6. (Dan. 2. 44) And it shall (kingdom) stand (be secure) forever.

7. (Jer. 44. 28. 29) Whose words shall stand mine or theirs?

8. (——) My words shall surely stand.

9. (Acts 26. 6) Now I stand and am judged. Paul was firm.

10. (Rom. 14.4) God is able to make him stand. (Be firm.)

11. (2 Cor. 1. 24) For by faith ye stand. (Are firm.)

12. (Rev. 6. 17) And who will be able to stand? (Be firm.)

13. (1 Cor. 16. 13) Watch ye stand fast. (Be firm.)

14. (Eph. 6. 13) To withstand. . . done all to stand.

15. (Phil. 4. 1) So stand ye fast in the Lord's.

16. (Phil. 1. 27) That ye stand fast in one spirit.

17. (1 Thess. 3. 8) For now we live if ye stand fast in the the Lord.

18. (1 Pet. 5-12) Where in ye stand. (Or are we firm.)

19. (Rom. 5-2) Where in we stand.

20. (Mark 11. 25) And when ye stand (are firm) praying forgive if ye have ought against any that your father also which is in heaven may forgive you your trespasses.

Now in those twenty scriptures on the word stand we have not found one that means ought but firmness or persistence, not one refers to an erect posture in prayer, yet the last one given (Mark 11. 25) is the only one that people flee to for justification. So where are the grounds or basis for standing prayers or where is any humility shown. Bowing or kneeling is a manifestation of humbleness.

Now we want to show the positive sequel in bowing and kneeling which is sure to be safe and meet God's approbation.

1. (Gen. 41-43) King Pharaoh demanded all to bow the knee to Moses.

2. (Isa. 45-23) Says every knee shall bow.

3. (Rom. 14. 11) God says

every knee shall bow to Him.

4. (Matth 17. 14) A certain man kneeled down to Jesus.

5. (I Kings 8. 54) Solomon kneeled to pray.

6. (2 Cor. 6. 13) Solomon kneeled down on his knees.

7. (Ps. 95. 6) David says O come. . . let us kneel.

8. (Ezra 9. 5) Ezra fell upon his knees and prayed.

9. (Phil. 2. 10) Paul says every knee shall bow.

10. (Dan. 6. 10) Daniel kneeled three times a day.

11. (Acts. 7. 59. 60) Stephen kneeled.

12. (Acts 21. 5) Paul and they with him kneeled on the shore.

13. (Acts 9. 15) Peter kneeled down and prayed.

14. (Eph. 3. 14) Paul says he bowed his knees.

15. (Mark 10. 17) The young ruler kneeled to Christ.

16. (Mark 26. 39) Jesus fell on his face and prayed.

17. (Luke 22. 41) Jesus kneeled . . . and prayed.

18. (Mark 14. 35) Jesus fell on the ground and prayed.

19. (Mark 1. 40) A leper kneeled to Jesus.

20. (Luke 5. 8) Peter fell at Jesus knees.

21. (Mark 15. 19) Wicked men bowed their knees to Jesus.

22. (Mark 27. 29) Wicked men bowed their knees to

Jesus.

Here are twenty-two examples of kneeling to none stand-

ing which will you choose?

T. A. Robinson

Eldorado, O.

Don't Forget to Read the Bible.

## Three-Year Bible Reading Course

Motto: **READ, THINK, ACT**

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

### OUR MONTHLY TEXT

For the prophecy came not in old time by the will of men, but holy men of God spoke as they were moved by the Holy Ghost (2 Pet. 1:21).

Scripture References:—2 Pet. 1:19-21.

Deut. 34:10; 18:15-19; Acts. 7:19-24; 7:37; Matt. 21:11; Luke 7: 16; Jno. 1:24; 7:19-26; 5:45, 46; 7:40-52; Ex. 7:1; 4:14-16.

1 Sam. 3:19-21 (Acts 3:24).

Luke 7:26-28.

Judges 4:4; Luke 2:36-38; Acts 21: 8, 9. (1 Cor. 11: 4, 5).

Luke 1:70; 24:27; Acts 13:40, 41; 15: 13-18; Rom. 1:2; Heb. 1:1; Jas. 5: 10; 1 Pet. 1:10-12].

1 Cor. 12:28; 14:3-5, 22, 25, 29-33.

Rev. 1:1-3, 19.

Come Holy Ghost, for more by thee.

The prophets wrote and spoke;

Unlock the truth thyself the key,

Unseal the Sacred Book.

Charles Wesley

O for that flame of living fire  
Which shone so bright in  
saints of old!

Which bade their souls to  
heaven aspire,  
Calm in distress, in danger  
bold.

Where is that Spirit, Lord,  
which dwelt

In Abram's breast and  
sealed him thine?

Which made Paul's heart with  
sorrow melt?

And glow with energy de-  
vine?

That Spirit, which from age  
to age

Proclaimed thy love, and  
taught thy ways?

Brightened Isaiah's vivid  
page,

And breathed in David's  
hallowed lays?

Is not thy grace as mighty  
now

As when Elijah felt its  
power?

When glory beamed from  
Moses' brow



Or Job endured the trying hour?

William H. Bathurst.

### DAILY READINGS

Through an oversight there was no reading assigned for October 31. It is suggested that on that day selections from the Scripture References on Our Monthly Text for October be read and antedated upon.

1. Tue.—Isa. 1.
2. Wed.—Isa. 2, 3.
3. Thur.—Isa. 4, 5.
4. Fri.—Isa. 6, 7.
5. Sat.—Isa. 8, 9.
6. —Sun.—Amos. 5 and 7. Pren 21: 1-7.
7. Mon.—Isa. 10.
8. Tue.—Isa. 11, 13.
9. Wed.—Isa. 14.
10. Thur.—15, 16.
11. Fri.—Isa. 17, 18.
12. Sat.—Isa. 19, 20.
13. Sun.—Hos. 6, 11 and 14. Psa. 36.
14. Mon.—Isa. 21, 22.
15. Tue.—Isa. 23, 24.
16. Wed.—Isa. 25, 26.
17. Thu.—Isa. 27, 28.
18. Wed.—Isa. 29.
19. Sat.—Isa. 30.
20. Sun.—Mic. 2, 3, 6 and 7: 1-7. Jas. 1:19-27.
21. Mon.—Isa. 31, 32.
22. Tue.—Isa. 33, 34.
23. Wed.—Isa. 35, 36. (2 Ki. 18: 13-37),
24. Thu.—Isa. 37. (2 Ki. 19)
25. Fri.—Isa. 38, 39. (2 Ki.

20:1-19.)

26. Sat.—Isa. 40. (Matt. 3: 3.)

27. Sun.—Isa. 1:1-20. Jno. 4:21-24.

28. Mon.—Isa. 40, 41.

29. Tue.—Isa. 42.

30. Wed.—Isa. 43.

### ISAIAH

Isaiah is commonly and rightly regarded as the greatest of the Old Testament prophets whose writings have come down to us. His name symbolic of his message means 'Isaiah saves.' He was probably a native of Jerusalem. He was a great statesman and a court preacher being closely associated with King Hezekiah during the latter part of his career. He was married and had at least two sons, whose names were prophetic in their significance. Isaiah's call to be a prophet is related in chapter six. In the year that King Uzziah died he received a marvelous vision of the majesty and holiness of Jehovah, the effects of which are seen in Isaiah's distinctive names for God, 'the Holy One of Israel.' This peculiar name, occurring in all parts of the book of Isaiah, in one of the strong proofs that the entire book was written by Isaiah himself, instead of a number of authors as many affirm today. In the prophet's

youth the Kingdoms of Israel and Udash were at the very summit of their prosperity, but he lived to see the northern kingdom terribly denounced after invasions of Sennacherib in 701 B. C. (Chapter 1 contains a summary of all of Isaiah's characteristic and essential teachings, and therefore is marvelously appropriate as an introduction to his book. (G. L. Robinson)—Arnold's S. S. Commentary on lesson for November 27.

"Isaiah has been called the evangelical prophet, and his prophecy 'The Gospel according to Isaiah' because of his frequent references to the Messiah."—Arnold's S. S. Commentary, 1921.

### THE HISTORICAL SITUATION

"First Great Prosperity. Not many years after the death of Elisha in the reign of Joash of Israel, there came to both the northern and the southern kingdoms a period of almost unexampled prosperity, beginning about B. C. 786 (revised chronology). Uzziah the grandson of Joash who repaired the temple, became king of Judah, and Jeroboam II, the son of Joash, to whom the dying Elisha offered victory over Syria, reigned over Israel. These two kings ex-

tended their conquests, till Jeroboam's kingdom extended to the Lebanon mountains on the north (2 Ki. 14:25); and Uzziah extended Judah over the Philistine country, and as far south as the Red Sea. (2 Ki. 14:22). So that the two occupied nearly the extent of territory that belonged to the united kingdom under David. Riches increased and prosperity in every direction. No such wealth had been known since the days of Solomon.

"This wide extension was made possible by the decline at this time of the two great world powers, Egypt and Syria. Egypt had become a confused and complex of little principalities whose petty sovereigns were principally engaged in destroying one another. (Prof. Mitchell's Amos)

"In Syria there was a weak government and a widespread revolt. 'To these were added numerous domestic insurrections and outbreaks of pestilence. Insurrection broke out repeatedly in various parts of the diminished empire.' 'The collapse of the whole empire seemed inevitable under the pressure of military disasters and domestic calamities' (See McCurdy's History Prophecy, and the Monuments, I., 303-306).

"Second, Decline of Morals. Here, as elsewhere, these were

two sources of wealth. The God-given wealth was from fruitful fields cultivated in peace, from flocks and herds and orchards, and from legitimate commerce. This God-given wealth was blessed. It reached all classes. It was possible to all who were industrious, moral and economical.

"The other source of wealth was the spoils of the nations they conquered. They gathered in the flocks and herds of other lands. They brought to their houses the luxuries of foreign palaces, and the garnered wealth of conquered cities. This wealth was sudden, unevenly distributed, from unjust sources, connected with cruelty, selfishness, and crime. As always the Cain-mark was on its forehead, it bore a curse in its heart, and wrought an atmosphere of moral poison. It was unblessed. The natural results on character and morals we learn from Amos and Hosea and Isaiah. Drunkenness, debauchery, corruption, oppression of the poor, murder, profanity lying, stealing, ran riot among all classes of people.

"Third, the Consequences to the Nation. These things naturally made the nation weak, and exposed it both to the punishments of God wrought in His providence, and to invasion and ravages

by the neighboring nations. The Syrians made incursions into Judah, and carried great numbers of captives to Damascus. Pekah, king of Israel, joined with them, slew one hundred and twenty thousand men, and carried captive to Samaria two hundred thousand women and children; but a prophet compelled them to return the captives (2 Chron. 28:5-15). The Philistines invaded Judah from the south (2 Chron. 28:18). Assyria by this time had awakened to new life under the military adventurer, Tiglath - Pileser, who had seized the throne, and made incursions into Judah (2 Chron. 28:20-24; 2 Ki. 15:19-20), while the northern kingdom was growing weaker and weaker." — Peloubet's Select Notes, 1904.

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### NOTICE

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I am planning a trip west into Kansas and Oklahoma the last of November. Will spend some time west. If there are points where there are people interested in the Dunkard Brethren work who would like to arrange for a few meetings, please address me at once.

L. I. Moss,  
Fayette, O.



**HE SHALL HEAR**

Glenn Cripe

Psalms 55:17. Evening, and morning, and at noon, will I pray and cry aloud: and he shall hear my voice.

He shall hear my voice. He heard Elija and he was a man like me. He had like passions became discouraged as I do at times, and even fled from duty, God heard him. We possibly should not ask for the same things that he did; yet if we expect to receive we must ask from the one almighty giver of every good and perfect gift. God will hear his children when they call to him, and he will not turn them away empty. Indeed I will pray and cry aloud unto him and he will hear my voice.

When shall I pray and cry unto him? Morning, noon and night. In youth, in middle age, and in old age.—There is no time of life when we do not need his help and guidance. Ever and always is the time to cry unto the lord. Always is my need before me and if I will ask of him he will provide.

In youth, the morning of life, one is very apt to depend upon himself. The young feel their strength and are confident they can meet any situa-

tion. They lack experience and so they rush blindly into anything that may present itself before them. Guidance is their great need. Where can they get better guidance than from the Lord? In the strength of youth, then is the time for young men and women to cry and pray unto God; asking him to guide them, to start them right so that they will not waste their strength, but that they must use it in a way that will bring blessings in after life, and in a way that will be pleasing to Him. In the start of life, then if ever is the time for men and women to pray and cry unto God.

Middle age brings the cares and anxieties of life. Then is when the conflict is most fierce. Then is when man needs to be strong and of good courage. Then if ever is when man needs the help and strength of a mighty God. Man may be rich or poor. No matter. He is not so rich that he does not need strength and help, nor is he so poor that God will not give it to him if he will ask. During the heat and labor of the fight is when His help is needed. Man is weak and grows weary at times; then is when God will be his strength if he will ask. Sometimes the cares of life press hard until man cannot

bear them alone; then is when God's presence is needed, and he will be there if he is asked. Our God is a mighty God. He is our strength and our shield during the battles of life. Middle age is the time to cry and pray unto God.

Old age must come at last. Many winters have left their snows, upon the heads of the aged. The step is faltering and strength nearly gone. Then the fight for life is nearly done. Man begins to realize the brevity of life. He reviews his past and wonders sometimes at the great mercy of God; then he can be thankful that his life was spared, and his failures forgiven. Then he can remember the times that he was strengthened to bear the toil of life. Old age looks to the future and sees an eternity where we'll never grow old in that city of gold. Those that serve the Lord can see a home prepared for them. They see the night approaching, the time when they must leave this world; and so the aged cry unto God that his presence may be with them as the night approaches, guiding their feeble steps so that they do not miss the path in the last moments of life, and that they may ever be faithful unto the end. Old age is the time to pray and cry unto God.

Is the time for praying and crying unto Him ever done? In youth it is necessary, in middle age it is necessary, and old age finds it helpful. He does hear our voice.

Goshen, Ind.

### NOTICE

As conference arranged for districts and district meetings to be held until we get more definitely organized, arrangements have been made for the District meeting in the central district to be held in the Plevna church in Indiana the first Wednesday in May. All organized Dunkard Brethren congregations in the central district will be entitled to represent by two delegates at this meeting. All business intended for conference must be brought to district meeting through some local church.

Elder L. I. Moss.

In Bible Monitor of October list issue, in Bro. J. F. Britton article entitled Leadership, he makes this statement: (The writer of that letter says the Church has been going a bit fast:) then asks the pertinent question, How fast a bit fast is.

This reminded me of what a brother told me a few years ago, of what a certain lady told him. This lady being the wife of the Methodist minister

living here at that time, and one who has been acquainted with the Brethren Church nearly all her life. She made this remark: That she never saw any church drift as fast as the Brethren Church has in recent years.

The brother asked her if she thought this drifting was for good, and she said, No, she did not think so.

Now if this answers the question as to how fast a bit fast is, good and well. I think it is about the rate at which the Brethren Church has been going, and I am only glad there is a means of escape from such conditions.

Joseph W. Smith,  
Woodland, Mich.

September 28th a number of Brethren and Sisters meet in Peru at the home of Bro. John Wissinger. Bro. L. I. Moss of Fayette, Ohio, being present with us, had charge of the meeting, which was opened by singing "For Christ and the Church." A portion of the seventh chapter of Matthew was read, also prayer by Bro. Moss.

A few talks were given and eleven decided to sign up with the Dunkard Brethren. Two elders and one deacon. Elders Brethren D. P. Nead and D. P. Klepinger, and Bro. Allen Metzger, deacon.

We then decided to organize. Bro. D. P. Nead was chosen Elder. Bro. D. P. Klepinger, Treasurer, and the writer was chosen Clerk.

We felt that a spiritual meeting had been enjoyed which was closed by prayer and that we can now live closer to the vows we made when we were baptized. We ask an interest in your prayers in our behalf. May we all live faithful until death.

We are from the Peru and Pipe Creek congregations and as yet have not decided on a church name but expect to decide at our business meeting in the near future. At present we had our services at the members' homes.

May Stoner,  
Peru, Ind., R. 7, B. 77.

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# BIBLE MONITOR

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NO. 21.

"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and  
Scriptural in practice.

OUR WATCH WORD—Go into all the  
world and preach the Gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteously,  
more holy, and more perfect through faith and obedience.

## THE CHALLENGE OF THE HOUR

The noow prevalent use of the word "challenge" is considered sufficient apology for its use in this essay. It has been used to express the relation of church to "our young people," and of "our young people" to the church.

We now wish to use it to express the relation of our loyal and faithful brethren and sisters who have not yet identified themselves with the Dunkard Brethren.

This challenge should first appeal to the many faithful ministers and elders who have been set aside to give place to the modern pastor into whose hands has been placed the manipulation of the entire machinery of the church, which in many instances, has resolved itself into the getting up and "putting over" of sundry programs. This is said to be "alive," and the work a success.

The setting aside of these

faithful men, in many instances, is done by the autocratic powers of misguided ministerial boards who, weary of the old time Gospel preaching, desire something more "up to date" in the way of preaching (?), which often consists of learned dissertations on current topics of the day, or of entertainment in the way of novel programs.

This preaching (?) can be had by the novitiate fresh from the college, who, perhaps knows more about the orations of Cicero than about the sermon on the Mount.

This novitiate styled "pastor" being settled in his pastorate on "support," which often means a fancy salary far out of proportion commensurate with the financial earnings of the membership, a part of which are those faithful ministers whose consecrated, sacrificial free ministry built up the church and who now are expected to help support the "pastor."

Now the challenge to you

faithful men is: Why submit to such indignity and humiliation when you can be free? Why not relieve the burdened soul and the stifled conscience by "separating yourselves from the camp" of these unholy men?

Why be compelled to sit back and listen to the "sound of the viol" (Amos 6:5) and the "clanging of cymbals" or the piping and chanting of lifeless and spiritless instruments that can never sing with the spirit and with understanding?

This challenge is a call to freedom and to service, where you may spend the remainder of your time in the ministration of God's word where your labors will be appreciated and by which many lost souls may find Christ and be saved, which otherwise may never know God but be forever lost.

Again, this challenge is a call to duty. God, who called you into the ministry has not cancelled your credentials nor revoked your charge nor ordered a retreat. His command to you still reads "Go ye."

"How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent," and how or where shall they send you

under the pastoral system?

They'd be ashamed to ask you to go out into unoccupied territory and build up another church to be taken away from you as soon as it feels able to support a hireling pastor with his entertainment programs.

This challenge also is a call to the loyal and faithful laity who are supposed to bear the expense of all this modern machinery by which the modern church is run. The demands on the finance of the membership to run this machine are such as to make it necessary to draw upon the means which otherwise would be deposited in the mission treasury and the result is a cry of "deficit" in the balance sheet of the mission funds, and a retrenchment in the mission endeavor.

Why be subjected to all this unnecessary burden when you can be free? A transfer of membership is all that is needed to give you freedom, and that's simple and easy. True, it takes means to run any institution that is worth running, but "why spend your money for that which is not bread, food for the soul? (and much of the modern way of worship can not be). "And your labor for that which satisfieth not" the hungry soul? "Come thou with us

and we will do thee good,"—give you "the old time religion" and the old fashion Gospel in the good old fashioned way.

Then, too, this challenge is a direct appeal to us as Dunkard Brethren to call into service all the available material we have for the ministry, that the work may not lag when the older ones of us have served our generation and passed to our reward which awaits the faithful.

Lastly, this challenge is an appeal to our young brethren to a fuller consecration and devotion to our church and to Christ that He may be able to use you in the promulgation of the Gospel and the offer of salvation to the lost and erring of the race.

Finally, the Dunkard Brethren church is a challenge to all the faithful everywhere who desire to serve God in the beauty of holiness, according to His holy word with a pure heart and a good conscience.

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## THE BIBLE OR TRADITION

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Recently we saw a small pamphlet entitled "The Essence of Catholicism." By the name Roman Catholicism is meant. It contains a brief statement of some of the tenets of the Roman Catholic

church, and is of interest to one who desires to know what is held by that church. We take it that the book is reliable, and wish to quote the belief of the church as to the Bible and the traditions held by the church. We read as follows:

"Catholics believe that the traditions of the Church are as truly the word of God as are the Scriptures. By tradition, however, they do not mean any vague report or rumor, but a saving first coming from God, continually taught, recorded, and in all desirable ways kept alive by a body of trustworthy men successively chosen in a divine or divinely appointed manner, well instructed, and who are as a body protected by God from teaching what is wrong or handing down unfaithfully to others the doctrine committed to them."

"Indeed, the Church is inclined to regard her traditions as much clearer and safer than the Bible, which, in the hands of unauthorized persons, has proved a cause of endless contention and ceaseless wrangling. The Catholic tradition, on the other hand, is a living Word, and its expounder is the living, infallible Church. The Apostles preached the gospel for some



years without the aid of any Bible, and the Church today could get along without the Scriptures if necessary."

That is quite a claim for any body of persons to make, that their traditions are more reliable than the Bible. It may be said in passing that the Catholic Bible (the Duoay Version) differs but slightly from our regular Bible in the books which the Protestant world accepts as canonical.

Our Lord says some things in the New Testament which do not harmonize with the quotation given, and the question naturally arises, "Which are we to believe?" And yet we should hardly consider it a question needing an answer, for to us it is self-evident that God is true and every man saying things contrary to the Word of God is not speaking the truth. We do not believe that our Lord made us a partial revelation and then made a secret revelation afterwards. Heaven and earth shall pass away, but his words will not. They will stand through all the wreck of worlds and will be living and powerful when they meet us in the judgment day; for meet us they will. And we have not the slightest idea that any other words will be of any value on that day. He told the Pharisees that they

made the Word of God of none effect through their traditions. We need to be on our guard when we meet teaching which claims that a church's "traditions are clear and safer than the Bible." Such claim cannot be admitted, not for one second.

And the Apostle Paul has something to say along the same line. He says: "There be some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other Gospel unto you than that ye have received, let him be accursed."

Wehn men must resort to traditions to bolster up their position there must be something shaky about the position. A church that cannot prove its doctrines by the New Testament is a church to which we should not like to tie. Nothing less than God's Word will carry us through the final day and admit us into the home for which we long. So let us beware of the traditions of men, no matter from what body they may come.

The tendency has been for man to think he knows bet-

ter than his Creator what is necessary for his salvation; and that is why we find that all the commands of our Lord are laid aside by someone who professes to believe on and follow him: not all by one person, but a part by one and a part by another; so that taking them all together they lay aside all the commands. And at the same time they say they will be saved by this same Lord. This seems strange when we consider how emphatically we are told in the New Testament that the sayings of Christ are the only safe guide. The Gospel is the power of God unto salvation; and there is no other book that has any authority if differing from this one. We need to strive against these man-made doctrines, for obedience to them will never bring us to the desired haven. Jesus is the Author and Finisher of our faith; if he is not, our faith is not worth having.

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### **THE DUNKARD BRETHREN CHURCH (A CHALLENGE)**

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F. B. Surbey

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It has been said that young people are a challenge to the church, but we wish to say that the Dunkard Brethren Church is also a challenge to

our young people. It is a challenge to us older ones. Yes, it is a challenge, a real challenge, to us all.

The Dunkard Brethren Church is a challenge to us in many ways:

1. Because of her existence. It is a fact that she is organized and in existence. Why should not that alone call forth all our efforts to maintain the church. Who wants to put our hand to the paw and then look back? Who does not want to see something that cost so much and is so valuable, permanently established? What looks worse to a business man than to pass some of the large structures that were begun during the war, and see them half finished; or to pass business blocks, with their advertisements on the windows, but now empty because the business failed? The once thriving business soon came to naught. Shall it be said of the Dunkard Brethren church: These people did not count the cost, they lacked faith, they had no vision, no administrative ability, no government? To every member enrolled, the church's very existence is a challenge.

2. Because of her founders.

To the youth of today it is your fathers that founded the Dunkard Brethren Church. What son or daughter having

any red blood of American loyalty, does not want to help maintain or preserve the good home or the honorable business that the parents founded? Many a son has continued and promoted, with a degree of pride, the business of his father until for generations the name itself honored the business. Many a child has purchased the old homestead at a greater cost than other properties were worth, because it was father's and mother's home. These children have taken special pains to preserve the old landmarks sacred to memory, and vital in the making of their characters. To the present fathers, the founders of the church were Mack, Becker, Sauer and a host of others of a few centuries ago. To them the Apostolic fathers were the founders, and to them, Christ.

So the church becomes a challenge to us because of these founders who had faith in God, and in whom we have faith.

3. Because she is OUR Church.

Who has not learned to love the organization or cause they represent? Even the small child loves its own home play-rooms. The pupils love and boost their own school. The American citizens, children

and all, love their own country.

"Breathes there a man with soul so dead,

Who never to himself hath said:

'This is my own, my native land'?"

What member of a family is not charmed at the thought of home? For my home I will sacrifice because it is mine, my only one. My church is a challenge to me because I know no other so good. We pledge our loyalty to our church because here WE worship God. In our church we think we can best fulfill all the commands of God. Here we contend for the faith once for all delivered to the Saints.

"Faith of our fathers! Holy Faith!

We will be true to thee 'till death!"

4. Because she has enemies.

Because we are different from other churches, and different from the world, that only gives us the right to exist as a separate body, and that makes us enemies. Our church always had enemies and always will have. They are within and without. From within they say our decisions are wrong and need not be obeyed. From without they say our doctrines are non-essential; and yet the churches



that obeyed not these decisions and doctrines have gone into worldliness, lost their identity and their spiritual power. Because we have been called out of the world to be separate, the world scoffs at us; but they scoffed at Jesus, they persecuted the Apostles, and they will persecute us. We must obey God rather than man. We must be a light to the world, and a friend of God. "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." Jas. 4:4. Christ and the Apostles gave their lives for the church, what have we given for her. "These are they which come out of great tribulations, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7:14. Because of the tribulations we must pass through, and the danger the church is facing before her enemies, the challenge to defend the church is a great one.

"O, watch and fight and pray;  
The battle ne'er give o'er:  
Renew it boldly every day,  
And help divine implore."

##### 5. Because of her value.

The four challenges given thus far are, in themselves, not sufficient to warrant the existence of the Dunkard

Brethren Church. She must have value. Our church is valuable: (1) Because of her cost. Our church cost suffering and death to some of the fathers. It cost groanings and spirit, and physical and financial sacrifices to many others. Shall these sacrifices have been in vain? (2) Our church is valuable because of her opportunities offered. She gives the opportunity for Christian education, growth and training. How much Christianity would there be in some of our future children were it not for our church? Here we are taught the Bible, the prayer life, and the songs of Zion. (3) Our church is valuable because she supplies the needs of our souls. We come to her to have the means applied that are provided to unload our burden of sin, to be spiritually fed, and to be comforted in sorrow. (4) Our church is valuable because she is our life-boat in which we sail to our eternal reward. Our captain is on the boat and without him and his boat, the storms of life would overcome us, and we would drown in the deeps of sin. Our church is a challenge because of her great value, and must therefore be preserved and maintained. In order to perpetuate our church we must have young people in it. Yes, and

more than that. Our young people must be DUNKARD young people. A Dunkard Brethren Church with ever so many young people in it, is doomed as a Dunkard Brethren Church just the same as though she had none, unless these young people are of the Dunkard faith and practice. Herein lies the challenge to the older ones, especially the parents and the church elders. The young people then have the challenge to hand down a Dunkard Brethren Church to their children.

Let us accept our challenge courageously, so that the faith of our fathers, founded by Mack in 1708, brought to America by Becker in 1719, and re-established by us in 1926, shall not perish from the earth nor from our several communities.

North Canton, O.

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## UNITY

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L. W. Beery

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1 Cor. 1:10. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

Brethren and sisters in the

faith, I believe there is something contained in this portion of God's word that would do us all good to think about.

It seems the writer of this passage had been informed of some differences that were existing in the church at this time, so he exhorted them through the Lord Jesus Christ that they speak the same thing that there be no divisions among them and that they should be perfectly joined together in mind and judgment. Surely he did well in so instructing them for we all know it was not the mind of our Savior when he established the church that his followers should be at variance one with another. In all of his teachings as we have them recorded we find that amongst his followers he would have peace, unity and love continually.

We can expect differences and strife between the church and the world for they are in opposition in their efforts. Working for two different masters. Therefore they cannot work together. In the church though we are all supposed to be serving the same master and if we are we can work together, for the commands of this master are the same to each one of us. Then we can have this peace and

unity with us. In fact if we expect to accomplish anything we must have unity of faith and practice in our body of believers.

I think it would be well for us to think about this right now in our renewed organization as we decide the practices which we are to follow as a body.

Anyone would admit our conference at Goshen did well along this line of outlining the doctrines and practices of our beloved faith. However, there may be a few things added to what has already been done that would be helpful to us. We claim to have re-established amongst us the original faith and practice of our forefathers. Now we must be very careful what we do for the world is watching us and those from whom we have withdrawn fellowship are watching us and unless we live up to what we claim to be we will not be able to influence others to come with us. I hear there are a few differences of practice in our brotherhood and we need to become united on all these things. I believe at our next conference we ought to be able to get everything ironed out smoothly, even all the little items that might come to our attention.

One practice that has come

to our attention of late is in our communion service. At some places standing prayer for the bread and the cup is practiced while at other places the kneeling posture is used. Now either way may be acceptable to God according to some people's translations but we need to be united on this matter. For my part I can see no reason why standing prayer is any more justifiable at the communion service than at any other time. When we pray we should humble ourselves before our God. Now I am sure anyone would admit kneeling or bowing denotes more humility than standing. Furthermore a few years ago when the church of our choice began drifting worldward the standing posture in prayer was instituted. This is one reason why I think we should not practice it on our body. It is a sign of drifting from the original. There are no scriptural arguments against kneeling or bowing in prayer while there are against the standing posture. Matt. 6:5-6. And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward.



But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seest in secret shall reward thee openly.

There is no danger of being too humble while there is danger in following the customs or ideas of man. I believe in questions like this we should stay on the safe side where no one can find fault with our practices.

Again, there is a difference of practice amongst our sisters. Some wear the covering with strings while some wear it without. Now this is a small matter but it is a difference and in time may mean something. This absence of cap strings was one of the first signs of drifting toward the world and doing away with the prayer veil. Not long after the strings disappeared the cap seemingly began to shrink and now some places it is merely a patch, (or mockery) while at other places it has disappeared altogether. This only goes to show the easy gradual way the evil one has of overcoming a God given principle with us. We know what the practice of the sisters in the church of the long ago was. They all wore plain caps with strings upon them. Heb. 13:7

tells us to remember them which had the rule over you; men who spake unto you the word of God and considering the issue of their lives imitate their faith. I believe our sisters would do well to imitate those who have gone before in this issue. The absence of cap strings, though a little thing is a sign of drifting from the original. Do we want this sign amongst us? If our sisters put strings on their caps they will not have any trouble with their caps shrinking up or blowing away. It is an added protection, a safeguard for them.

May the Lord help us to be one as Jesus prayed in John 17:21-23, that we might have power and influence in this world of sin and may be able to save some from the deceptions of these latter and perilous times.

—Union, Ohio.

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### ELIJAH

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Ord L. Strayer

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The Nineteenth chapter of First Kings is the story of the end of man's usefulness. It is the recounting of the events which led up to God's dismissal of one of His prophets. It is a sad story, filled with human interest. A golden opportunity given by the grace

of God is taken away, another chance to excel and leave a record clear of fault is disregarded.

Elijah was an exceptional man in exceptional circumstances. We have no reason to believe that his early life was anything out of the ordinary. His parents were probably average Hebrews, his early life spent in the occupations and plays of early childhood. What the particular qualifications were which God saw and which influenced Him to choose Elijah apart from all his fellows, we have no way of telling. The thing which does interest us is the fact that after Elijah was properly installed in the office which he held, his life was changed just as completely as God changes the lives of men today who are dedicated to His service. To Elijah was given all the resources of the Kingdom. He had every opportunity to test out both the power of Heaven and the attitude of Heaven toward his office. He was given many manifestations of the power of God tho it does not serve our purpose to catalog them here. Strange to note, however, that the greatest manifestation of God's power exercised toward Elijah was the indirect cause of his failure.

Two altars are erected, a

trial of power is on between two religions. The one is idolatrous, sensuous, individualistic, selfish. The other is kindly, helpful, altruistic and is fostered by the King of Kings. The prophets of Baal are very numerous, the prophet of the King is apparently alone. The many prophets call to their god all the day going to the limit of physical endurance in their hysterical pleas to their senseless idol god. The prophet of God taunts them spurring them to new and greater efforts. After they admit failure, the lone prophet prepares his sacrifice and after pouring water over it many times calls once and an immediate answer of fire leaves no trace of the sacrifice nor of the water in the trenches with which the sacrifice had been dampened.

After this manifestation the prophet of God does away with the idolatrous prophets thus incurring the hatred of the queen of the land and prompts her message threatening the life of Elijah. Seemingly forgetting the wonderful miracle which must have been very fresh in his memory he flees precipitately to the farthest boundary of the kingdom even a day's journey beyond the servant he had brought with him. After an angel has appeared to him in

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a dream and furnishes food in the strength of which he went forty days, the Lord asks, "What doest thou here, Elijah?" This should have brought him to his sense for that question presupposed that Elijah was out of his place. His answer was weak and was an acknowledgement that he was a failure. It was a statement that there were no more adherents to the worship of God than himself. He goes out of his cave at the Lord's command. He heard the mighty wind, sees it break in pieces the rocks on the mountains. "But the Lord was not in the wind." He experiences an earthquake, that mighty force of nature which crushes

and tears and disintegrates mighty masses of rock and shakes the very foundations of the earth. "But the Lord was not in the earthquake." "And after the earthquake a fire," the symbol of absolute obliteration. "But the Lord was not in the fire." And after the fire a still small voice. And it was so that when he heard it he wrapped his mantle around him" Again the question, "What doest thou here, Elijah?" And he, not having learned his lesson answers in the selfsame words.

We may gain a number of lessons from this incident, among which are the following:

1. God has a definite task in mind for every Christian to perform. The Divine economy depends upon the perfect functioning of its units in order that the whole may be perfect, thoroughly furnished unto every good work. And it is the Christian's duty and privilege to find his place in the plan of God's Kingdom. Having decided to lead a better life we cannot rest on our oars. We must press onward and upward toward the perfection of the inner man.

2. We are very likely to overestimate our individual importance. Poor Elijah. Had he so far lost his faith in his fellow man as to suppose that



there were non who were attempting to serve God but him? Did he have good reason to believe that the threats of a wicked woman could not be overcome by the power of God? He was given to understand that instead of being the only true follower of God he was only one in many thousands. This part of the story holds much encouragement for us as Dunkard Brethren. Under the constant adverse propoganda which is being directed against us by those misdirected intellects which have no desire to wish us success, we may feel that the task is too great, that we are waging an uneven fight and that the ends to be attained are not worth the sacrifices which will be made necessary. Jesus said, "Nevertheless when the Lord cometh will He find faith on the earth." The Dunkard Brethren movement is growing and gathering impetus and numbers. This is being accomplished faster and to a greater extent than those who are not well wishers will admit. We have many, many sympathizers who wait only for someone to lead out in their own locality, feeling insecure where they are but needing the strength and courage to break away. When the break finally comes, and it will come

in spite of false reports and accusations, born of desperation there will be an ingathering of men and women whose spirituality and sincerity cannot be questioned.

3. God's kingdom is not a kingdom of force. We do not know what purpose God might have had in using the means He did before the advent of Christ, but since the coming of the Prince of Peace no war or secular conflict of any kind has had the endorsement of the kingdom. Conflict and contentions are inimical to Christian behavior and spiritual uplift. The Lord was not in the wind which blew before Elijah, nor in the earthquake nor in the devastating fire, but when Elijah heard the still small Voice it was immediately recognized by the prophet who had many times been in the presence of God, and heard His voice. Elijah was so taken up with the fear for his life that he failed to recognize the displeasure of God in the disturbance of the elements. And in answer to the question asked by the Voice does not change his attitude. He was not impressed by the manifestation of the power of God. It did not teach him that one so powerful as to control the elements could certainly take care of mortal man. The

prophet was given ample opportunity to think out the situation at hand but fear, doubt and despair overcame full faith for the instant. God tried to show Elijah that He was powerful enough to care for His own, but when the threat against his life, the words of a wicked queen, and the vision of a sword at his throat came to him, fear obliterated all other visions so far as Elijah was concerned.

4. When we fail, God always has someone ready to take our place. God's work must go on. It cannot be laid aside because of the failure of an individual. It cannot be permanently hindered because of the weakness of mortal man. Elijah had had a wonderful opportunity in having the prophets mantle thrown upon his shoulders. His own desire to serve his God to the best of his ability was unquestionable. His execution of the powers and privileges vested in him had been up to this incident faultless and masterful and he had abundant assurance that God was with him. Even tho he failed as the mouthpiece of God when he fled from before the face of the angry queen Jezebel, God watched over him. Because he feared the queen and because he forgot the ability of God to preserve unto Him-

self a people true to His worship it was necessary to replace him. The people of Israel could no more have confidence in Elijah because he deserted them in a crisis. They could look no more toward him for comfort and strength in time of trouble. That God was satisfied with Elijah's individual efforts to live righteously before his God is evidenced by the fact of his being miraculously removed from the earth, not tasting death.

5. We must learn to recognize the voice of God. The still small voice speaks to us many times in our Christian journey. To Elijah it spoke a message of peace, assurance, strength and virtue, which were for the moment unrecognized. To us it brings many messages at many times to serve many conditions. If our lives are attuned to the voice, if we are in harmony with the Spirit of God, we shall not fail to take unto ourselves the lessons Heaven has in store for us. Let us strive on toward the mark of the prize of the high calling which is in Christ Jesus, so that we may enter into the gate into the City. May the church continue to teach peace and strength of character and the other cardinal Christian graces that she may benefit

mankind the more. Staunch in the faith once delivered unto the saints may she continue to move upward, ever keeping Her eye on the goal, Eternal Life, the Gift of God through His Son, Jesus of Nazereth.

Vienna, Va.

### IS IT SAFE?

W. Y. Smith

As I was reading over the pages of the Bible Monitor the other day I noticed an article on the first page, namely, "Status of the Dunkard Brethren," Is it possible that some will follow mankind as a leader, when the word tells us Christ is the leader? Now that is strong enough without resorting to man for a leader. Very true we have Shepherds to guard the Sheep. But they are not to make laws such as Post Mellenniumism and Modernism. Christ does not teach especially Modernism. What more is expected of them? They are to look after the welfare of the members. Strange, indeed, that some must have an extra leader. As it was unknown among us when the writer was young. Is it safe? Are we progressing so much in our Spiritual work that we must have an extra leader? Hence we have

but one leader. Christ and his word. Again is it safe to trust mankind? For him to say what is required of us? We quote, (And that servant which knew his lord's will, and prepared not himself neither did according to his will, shall be beaten with many stripes. But he that knew not and did commit things worthy of stripes, shall be beaten with few stripes.) Luke 12:47-48. Who is it that does not know his will? Have we got understanding and do we prepare ourselves? Is it safe, to trust man as leader for Jesus and His words? Now we will look at verse 48 a moment. Who is innocent of God's word but the idiot? For we know God's will concerning our salvation. Is it safe to follow leaders? Judge ye, let Jesus be our strong leader and not man. We are accused of not having a strong leader. (man) Christ is our leader. The writer of this article was wonderfully impressed when he read the article on the first page of Sept. one.

Again when we stop and think of the coming of Jesus when he will say, take these things hence, this is a house of prayer. But ye have made it a den of thieves. Is it safe? Think of it. Some churches have an entertainment room and they claim to do all the



commandments. It just now enters my mind of the old hymn on page 297—"Will Jesus find us watching?" in the Hymnal.

"When Jesus comes to reward his servants, whether it be noon or night, faithful to Him will he find us watching, with our lamps all trimmed and bright? O, can we say we are ready, brother? Ready for the soul's bright home? Say, will he find you and me still watching, waiting, when the Lord shall come? Have we been true to the trust he left us? Do we seek to do our best? If in our hearts there is naught condemns us, we shall have a glorious rest." And many other good songs. Are we building on the sure foundation Jesus Christ being the chief corner stone? But when we look around and see the many striving to be leaders, it makes us feel very sorry that the hired leaders must lead the sheep when we have a leader, Jesus Christ. May the Lord bless his faithful followers is my prayer.

Shaw, Oregon.

The Newberg Church met in council Sept. 26th, with Eld. S. P. Van Dyke presiding.

The work is progressing and we are looking for more members to move in soon.

Our new church building is nearing completion and we hope to have it finished by Thanksgiving, or soon after, at which time we expect to hold a love feast in connection with the dedication.

Watch for the date, and we invite all to come that can, and enjoy the services with us.

Harry Van Dyke

315 W. 3rd St.,

Newberg, Ore.

## THE SUBTLETRY OF SATAN

J. W. Keiser

Satan has deceived his tens of thousands. In every age man has taken into consideration the enmity and subtlety of his foe, near six thousand years ago he came to our foreparents in the Garden of Eden and with his untruthfulness and seeming craftiness deceived them and by that means has brought suffering and death upon the whole human family, and the scriptures teach us that he is yet "going about as a roaring lion seeking whom he may devour." He conceals himself in many ways so he may be more successful in his work of deceiving the human family. Thus it behoves us that we be watching that he

does not overtake us in an unguarded moment. Paul in Gal. 6-7 tells us "be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap. He that soweth to his flesh shall of the flesh reap corruption but he that soweth to the spirit shall of the spirit reap life everlasting." Satan is no respecter of persons. In every community he has gone before man and found a place to hide himself. He goes into the home and by his fair speech makes parents believe that their children will be looked down upon unless they will dress them in all the foolish fashions of the world, and by that means poisons the minds of the young. That it is almost impossible to convince them of the wrong when they come to more mature years, Paul says "Come out from among them and be ye separate saith the Lord and touch not the unclean thing and I will receive you and will be a Father to you and ye shall be my sons and daughters saith the Lord Almighty." (2 Cor. 17:18). Satan says "don't be in a hurry, plenty of time yet, enjoy yourself while you are young and when you get older you can live the Christian life," hiding from them the fact that the young die as well as the old. Again we

want to remind us that are older in years that we are not safe to sit at our ease in the Church and think we are exempt from the temptations of this foe, for if it is possible he will deceive the very elect. We will have to put on the whole armor of God if we expect to stand the fiery darts of this foe and come out more than conquerors through him who overcame us. He has his agents out everywhere in every clime, among all the classes of people, doing his work of deception. So we must be about our Father's business if we do not want him to make inroads in our homes and the church we so dearly love. Again Paul says "Abstain from all appearance of evil." By following the advice of the Apostle we will save ourselves from many snares of the adversary and show to the world that we are trying to live the Christ life and may be the means of leading some lost soul into the Kingdom and thereby add stars to our crown. Then let us not get weary in well doing for in due time will reap our reward by overcoming Satan and all his temptations and living the life of the righteous until God calls us to our reward, then we will be forever free from the deception of the wicked one.

**NOTICE.**

On account of other duties, I will be obliged to defer my trip west until later. But any group of members wanting some meetings or help in any way, write me and arrangements will be made to take care of same, as we now have men who are in position to care for such work.

L. I. MOSS.

**Notice to All Ministers of the  
Dunkard Brethren.**

The Board on Evangelization and Organization wants the name and address of all ministers of the Dunkard

Brethren church at once. If an elder, so state. Also elders give the local congregations over which they are presiding elder. We are arranging the ministers' card, and want to get in touch with all our ministers. Send these names and addresses to W. E. Cocklin, Mechanicsburg, Pa.

Presiding Elders please remember whenever there is a minister elected in any congregation, report it to brother Cocklin so he can be supplied with a minister's card, and we can have a complete list of our ministers.

L. I. MOSS.

Don't Forget to Read the Bible.

## Three-Year Bible Reading Course

Motto: **READ, THINK, ACT**

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

### IN PRAISE OF GOD'S LAW

Psalm 119:97-101

Meter, T's; may be sung to Payel's Hymn, Brethren Hymnal, No. 286.

1. How I love thy law, O Lord!  
Daily joy its truth afford;  
In its constant light I go,  
Wise to conquer every foe.
2. Thy commandments in my heart  
Truest wisdom can impart;  
To my eyes thy precepts show  
Wisdom more than sages know.
3. While my heart thy word obeys

I am kept from evil ways;  
From thy law, with thee to guide,  
I have never turned aside.

—From Bible Songs No. 4,  
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“The Bible educates men to think, to love, to be wise and true, to reach the best in all life. It is the gateway to the greater life beyond, preparing us for service here and glory



hereafter. The wisest of all have believe ditfi and followed its precepts. The Word of God is living and powerful. Let it work a transformation in your life. Begin to study it now.”  
—Selected.

**My Mother's Version.**—The unanswerable argument for the truth of Christian religion is a holy life. It makes a plea for God that neither man nor devil can refute; and the clearest interpretation of the Bible is one who daily live its teachings. “What is your favorite version of the Bible?” was asked of a group of boys in the Sunday school. Some said, “The King James”; others, “The Authorized.” Some liked Moffatt's New Testament. One lad said, ‘I like my mother's version best. She lives it.’ There is no finer exposition of the Scriptures than a holy life.—The King's Business.

### The Book of Books.

**The Names of the Books.**—The book we call the Bible is known in our language by a variety of names, ten in all, each having a peculiar significance.

1. As these truths were spoken by God, they are called **Oracles**, from the Latin orare, to speak. (Acts 7:30; Rom. 3:2;

Heb. 5:12; 1 Pet. 4:11)

2. As they were commanded to be written, they are called **Scriptures**, from scribes, to write. (Matt. 21:42; Mark 14:49; Luke 24:27; Jno. 5:39; Acts 17:11)

3. As ancient books or rolls were made from papyrus, (whence our English word paper), the word Biblos came to mean book. Hence our word **Bible**.

4. As it is the book above all other books, it is called **The Bible**. The word is supposed to have been first used to indicate the collection of sacred writings by the celebrated Chrysostom, who lived in the fourth century.

5. As it is a sacred book, it is called the Holy Bible.

6. As the Scriptures are the authorized standard of religion and morals, they are called the **Canonical Scriptures**, from canon, a rule or standard.

7. It is called **The Word**, because it contains what God has spoken.

8. It is called **The Law**, because it contains rules for the regulation of life.

9. It is called **The Law and the Prophet**, because it contains, besides the law, the teachings and predictions of inspired men.

10. Its two great divisions are known by the name of

**Testaments or Covenants**, because they contain the covenants which God has made with man.

**The Books of the Book.**—The Bible is made up of a number of **smaller** books, which might be properly called pamphlets or tracts. There are **sixty-six** in all—thirty-nine in the Old Testament and twenty-seven in the New. They constitute a sacred library.

These books vary in **size**, the largest, the Book of Psalms, being nearly one hundred and fifty times the size of the smallest, the Second Epistle of John; yet even the largest would be regarded as but a small book among the books of our day.

They vary in the **subjects** of which they treat. Some are historical; others contain prophecies, or poetry, or narratives. Some combine two or more of these; others are letters to churches, or to friends, either individuals or members of a common nationality, or or professors of a common faith.

They were written at different **times**, there being a period of more than fifteen hundred years between the writing of the earliest book and that of the latest.

They were written by different **persons**: Kings, statesmen,

prophets, priests, scribes, soldiers, herdsmen, shepherds, fishermen, and others.

They were written in different **languages**: Hebrew, Chaldee, Greek.

They were written in different **countries**: Arabia, Asia Minor, Greece, Italy and Palestine.

Notwithstanding these differences of time, place, languages, etc., and authorship, there is in them all a unity of design, which shows one Great Guiding Mind directing and inspiring the whole.—Adopted from Chautauqua Text Book, No. 19.

### Isaiah.

“This book may be divided into two principal parts.

“The first part, chapters 1 to 39, contain prophetic addresses and writings of different dates, most of them bearing immediately on the morals, piety, and welfare of the nation. Of these there are four sections:

“1. Rproofs, warning and promises addressed to Judah and Israel, chiefly during the early part of the prophet's ministry, with prophecies of the success of the Gospel, and the coming of the Messiah to judgment. (Ch. 1:12.)

“2. Predictions respecting neighboring hostile nations—

Assyria, Babylon, Moab, Egypt, Philistia, Sÿria, Edore and Tyre. 12:23.

“3. Writings, probably of the time of Ahaz and Hezekiah describing the sins and misery of the people; picturing the Assyrian invasion; the destruction of Samaria; the alarm, distress, and final deliverance of Jerusalem, with many references, also, to the conversion of the Jews under the gospel, and th destruction of all the enemies of the church. 24-35.

“4. History of the invasion of Sennacherib, of the destruction of his army, in answer to Hezekiah’s prayer. Hezekiah’s Sickness, his miraculous recovery, and the prolongation of his life for fifteen years. 36-39.

“The predictions which form the second part of the book (40-66), relate chiefly to more distant events, and embrace the whole period from the captivity to the end of the Christian dispensation. The delivery from Babylon is employed as an image of an infinitely greater redemption; the prophet so connecting

these two events as seldom to treat of the first without pointing to the second. The design of the whole of this portion of the book is expressed in ch. 40:1, 2.

“The subjects particularly foretold are: the deliverance of the Jews by Cyrus (above 200 years before his birth) and the overthrow of their oppressors (40:28; 45:1-5; 47); the return to Judea and the establishment of their ancient polity (44:28); the coming, character, appointment, sufferings, death, and glory of the Messiah (11:3, 4; 42:1, 6, 7; 49:1; 55:4, 5; 53:12; 61:1, 2; 50:6; 53:4-12); the downfall of idolatry; the call of the Gentile world (49:5-12; 65:1); the wickedness of the Jews consummated in their rejection of the Messiah, and the subsequent rejection of them by God; their final conviction and recovery (52:3; 65:62); and the final triumphant perfection of the church (59:19; 65, etc.). These subjects are often blended together, and sometimes there is a rapid transition from one to another. \* \* \*

“In the writings of Isaiah we find several prophecies



which had an early or immediate fulfillment, and there as they were fulfilled confirmed the faith of the people in the more remote.

"Prophecies which were thus instructive or evidence were no less so as moral lessons. \* \* \* Predictions part, therefore these prophetic writings are among the most instructive of the revelations with which God has favored our race."—Joseph Angus, in Bible Hand-Book.

### Seven Minor Prophets.

(Written Exercise)

1. Copy a choice text (not necessarily a complete verse) from seven of the nine books read in October—one each from seven books.

2. Comment on one or more of these texts.

3. Any further remarks.

Thanks for stamps received.

It is not too late to join the B. R. C.. Send in your name for enrollment. Ask others to join.

As to the time covered by 1 Chronicles 1:1-4 (See Monitor for September 15, p. 18)

two answers have been received. One says "About 2500 years," the other is much higher; and I get a different answer yet. May we hear from others?

**Your Votes Wanted.** When we come to the Psalms, which would you prefer, to read the whole book through before taking up any other or to divide into sections, alternating with the reading of other books? If the first, write "First," otherwise, "Second." Please send votes at once.

### FOR THE SUNDAY SCHOOL (SOLOMON)

**John Sleppy**—In the beginning of Solomon's reign he asked God for an understanding heart that he might judge the people and discern between good and bad (1 Ki. 3:9). So he was qualified to govern the kingdom of Israel. Today we need government as well as ancient Israel did. "And God hath set some in the church, first apostles, secondly, prophets. . . helps governments" (1 Cor. 12:28). Government requires a gov-

ernor, one to execute and carry out the principles of the law. This was Solomon's part. See Deuteronomy 17:18-19. "And it shall be when he sitteth upon the throne of his Kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them."

Solomon had great authority, being King, but he dare not write or twist the law without suffering the penalty sent by God. All kings were commanded not to have more than one wife. "Neither shall he multiply wives to himself, that his heart turn not away" (Deut. 17:17). Nor were the children of Israel to make marriage with the heathen (Deut. 7:3). "But King Solomon loved many strange women" (1 Ki. 11:1). Here Sol-

omon transgressed the law; but it got the better of him and his wisdom and understanding. How is it today? Professors of Jesus Christ wrest or twist the word of God for the sake of lust like Solomon. Webster defines lust: a desire usually in a bad sense. Let us see what James says about lusts. "From whence come wars and fightings among you?" church members. "Come they not hence, even of your lusts?" (Jas. 4:1). See also 1 John 2:16.

Just now the Dunkard Brethren are waging a great war against lust in all its forms. Dear Brethren, let us put on the whole armor of God, that we may be able to stand against the wiles of the devil. He beguiled Eve and he got that wise man Solomon. As it looks to me, at the present time the devil is getting the better of religion through his wiles or lusts of the flesh. He has gotten religion his way going fast into

apostasy, members giving up the faith. He has invented schemes to deceive the very elect if possible.

**J. W. Brennaman** — Solomon's life was a life of dependence on God from the beginning until he had accomplished great things. And God gave him judgment to judge all things until he got very rich and got himself many wives; then he was led to worship idols, and on account of this his kingdom was taken away from him and given to his servant. Solomon received his wisdom and judgment from God. If we wish to be led by the Spirit we must read God's word; in this way we come in possession of the Spirit.

"If thou wilt walk in my statutes and execute my judgments and keep all my covenants to walk in them, then will I perform my word," (1 Ki. 6:12). Take notice God will if we will.

Solomon gives a great lesson in his prayer in First Kings, 8th chapter. Read it and get the earnestness of Solomon.

Now in reviewing these lessons, I believe it is possible for the Brethren to work themselves up to a purer and

more elevated state, so that we may have power to heal and to command evil spirits to come out. My prayer is that God may lift us all up and bless his people everywhere.

Renewals and subscriptions are always in order and especially now. The long winter evenings are coming apace and you will want the Monitor to while away the time. Tell our agent about it or just send it in yourself.

Then too, we are pretty well supplied with extras. Your friends might want samples. Just send names and addresses and we'll do the rest.

Then again a Monitor subscription for a friend would be a fine Xmas present.

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# BIBLE MONITOR

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"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and  
Scriptural in practice.

OUR WATCH WORD—Go into all the  
world and preach the Gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous,  
more holy, and more perfect through faith and obedience.

## THANKS GIVING.

In Psalm 105:1-5 David gives us a summary of Christian devotion and worship. In the reverse order they are, "Remember His marvelous works and his judgments; seek his face, rejoice, and glory in His holy name; talk and sing of his wondrous works; and to call on His name and give thanks unto the Lord."

His marvelous works which we should remember may include the work of creation. For it is expressly stated that He is Creator of all things that were created. Some things exist that were not created.

The great flood was marvelous work; nothing like it had ever been known, and it could not have happened by chance, and while those who know him not are led by blind superstition or bow down to idols, should we not be thankful that we have such an allpowerful God who "pit-

tieth those that fear him like as a father pitieth his children?" Should we not be thankful for his compassion, and that "He has not dealt with us after the manner of our sins nor rewarded according to our iniquities?"

Since "all we like sheep have gone astray," should we not thank and praise him that "he laid help upon one that is mighty and able to save to the uttermost those who come to God by Him?"

And should we not be thankful that we are to be judged by him who looketh on the heart and who judgeth righteously and "whose judgments are true and righteous altogether?"

"Let the heart of them rejoice that seek the Lord. Seek the Lord while he may be found. Blessed are they that seek Him with the whole heart. They that seek me early shall find me. Rejoice in the Lord all way, and again

I say, rejoice." How wonderful!

How thankful we should be for such assurances! How we should rejoice for such consolation!

Talk and sing of his wonderful works. Talk about the gift of His Son to redeem fallen men, and His great plan of salvation delivered by Jesus Christ and revealed in His word.

Talk about His wonderful love. Talk about His grace, His willingness and readiness to save all we obey Him. Talk about His commandments to direct men in the way of salvation and Christian living. Sing songs of praise to Him, "speaking to yourselves in psalms, hymns and spiritual songs, singing with the spirit and with the understanding." In everything and for every thing give thanks.

"Call ye upon him while he may be found." The day may come when it will be too late to call. "Whosoever shall call on the name of the Lord shall be saved", provided he will obey. "Why call ye me Lord, Lord, and do not the things which I say? Not everyone that saith unto me Lord, Lord, shall enter the kingdom, but he that doeth the will of my Father which is in heaven." How thankful salva-

tion and a home in heaven are offered to us on such reasonable terms. "Blessed are they that do His commandments, that they may have right to the tree of life and may enter in thru the gates into the city."

Giiving thanks unto the Lord and praising His name "for His goodness, and for his wonderful works to the children of men." Giving thanks for the preservation of life and for health and strength to go about the affairs and duties of life,, and for adversity if His will so directs, and even for sickness if He can be glorified thereby.

Thankful for salvation and for the hope of eternal life, and for the humble privilege to serve him and to labor in His vineyard, to bring the lost and erring to him. Thankful for the church which He established and bought with his own blood as a home for His children and the habitation of His spirit here on earth.

Thankful for kind friends and neighbors to cheer us on life's journey, and to help us to bear the burdens of life and to share our trials and sorrows and our joys and gladness as well, and to be living to enjoy the blessings He sends us.

## PARABLE OF THE SOWER

(Luke 8:4-12)

L. I. Moss

Some times it seems rather discouraging to ministers, when they see so little fruit from their labors. I think the parable of the sower ought to give us encouragement. Just listen to the parable. There were four kinds of soil, and only one upon which seed was sown which brought fruit.

First was the wayside.

Second was the rock.

Third was the thorns.

Fourth was the good ground.

The disciples asked Christ what this parable meant. He begins in the 11 verse to explain. He first states what the seed is.

The seed is the word of God.

God does not have any other seed for his servants to sow, and the people who sow other seed are not servants of God. The servants of God go forth sowing the word of God and some of it falls by the wayside, the wayside people hear the word of God. It has been given pure, but what happens? The Devil comes along, and takes away that word or that seed which has

been sown so they will not believe and be saved. Dear readers, this very thing is happening every day, people hear the word preached and believe, if we could keep the Devil away. He does not come like a great horny viper, but he comes through men sometimes as the best friend, or a close relative, or a very fine appearing professor, and tells people we are living in a different age; we have new light, and many get to think there is nothing to these good doctrines of the word of God. Oh how many wayside hearers, who are treading under foot the word of God!

Well, the second, the rock, or stony ground. The same seed sown, and nothing said to indicate a lack in quantity. They heard the word, and believed it with joy. They believe for a while but when the temptation comes they fall away. No fruit bore from this sowing.

The third, the same seed is sown. The word of God, and plenty of it. And as they go on there are three things found to be growing in the same soil, right in the same heart.

The first one named is cares. Oh, how many folks allow the cares of this life to keep them



from obeying the Gospel! Dear readers, let us be careful we do not allow some care to keep us from doing God's will. The second is riches. Oh, how riches shut out the word of God! We all need the temporal things of life, sure we do, but oh, how dangerous to have enough to keep the word of God choked out. And I will say right here \$100 may choke out the word of God with some as much as \$1000 with some other folks. So it is not the amount we have but the way we allow it to choke the word of God. It is evident when many good church people get a little of these riches, pride soon makes its appearance, they soon begin to seek the amusements of the world and after a while the word is entirely choked out. The seed was good, the sower sowed it well, but the weeds choked it until by the harvest time there was no fruit.

Now the last, the good ground. They had good honest hearts, and heard the same words. The King James version says they keep it, the revised says they hold it fast. I like either and here is the secret of success to the child of God, the keeping of the word of God. This is the

thing which will bring fruit, and the only thing. The real application of this parable should be to the individual life, but the same is true of a church. If a church will hold fast the word of God it will bear fruit. But if they allow the word of God to be choked out there will be no fruit in the end. Be sure to hold to the word of God.

Fayette, O.

Your editor recently held a short series of meetings at Bussey, Ark. The few members living in the community were organized into a D. B. Church. Brother Alva Lynn was elected to the deacon's office and also appointed as clerk and treasurer. The writer retained as elder. Arrangements were made to start a weekly Bible reading and prayer service.

Pray for these dear souls that they may be faithful and may so live as to be a power for good in the community.

They are now, and have been for a long while, without a resident minister. Any minister who can visit them and preach a whole Gospel will receive a hearty welcome.

## **SINKING SPRING CHURCH DEDICATED BY DUNKARD BRETHREN**

Members of the Dunkard Brethren Churches and friends from Berks, Lancaster, Lebanon, and Cumberland counties and from California, attended the services which marked the dedication of the first Dunkard Brethren Church of Eastern Pennsylvania. Services were held morning and afternoon, the new edifice being crowded at each service. The morning service opened by singing and prayer followed by a sermon by Bro. Jacob Miller of Mechanicsburg after which Bro. Ray Shank also preached. Meeting adjourned at 12 a. m. for dinner. Services opened again at 1:45 for song service after which Bro. Harry Smith read the scripture lesson and offered prayer. Bro. Robert L. Cocklin preached the dedication sermon after which Bro. Jacob Miller also preached. The ministering brethren all came from Mechanicsburg, Cumberland Co. The church is located at Kirkwood and Cacoosing avenues and was built within the past few months by the local Brethren. It is of frame construction, is a one

story building with a basement.

Bro. Walter C. Cocklin, of Mechanicsburg is the elder in charge of this congregation. The interest is growing in this part of the country. We are still having numbers added to our membership list. And we hope and pray that more may see the necessity of signing up with the Dunkard Brethren. May we all work mightily for the advancement of God's Kingdom and for the saving of lost souls.

Mrs. Thos. Meade, Sec.,  
566 Penn Ave.,  
Sinking Spring, Pa.

### **Poplar Bluff, Mo.**

In the notice of our organization here in the "Bluff" as published in Oct. 15 Monitor an oversight was made. Please read: Our organization consists of two elders, E. J. Reece, Fairview, Mo., and B. E. Kesler; one minister, J. J. Wassam, Guion, Ark.; one deacon, W. H. Millham and 17 lay members. Brethren Reece and Wassam, with their companions, and two others are non-resident.

Lulu M. Kesler, Clerk.

Our church greatly rejoiced when on Oct. 9, fourteen members came and joined with us. Among them was an Elder and wife and one Deacon and wife.

On Oct. 15, we held our first Love Feast. Just before the service two more joined with us making thirty-one members. All the members were present at the feast and we all felt it was truly a feast of love that will long be remembered.

We feel greatly strengthened by the addition of so many and hope more will join us soon.

Sis. Gracie Andrews  
Waterford, Calif.

Editor Bible Monitor,

By previous arrangements:

Bro. C. B. Sines of Oakland, Md., went to Broadwater Chapel, a distance of twenty-five miles on Sept. 10, 1927, and held forth the word of life. Preaching in all ten soul-cheering sermons. He preached the word with power, and as a result four dear souls made the good choice, one a man passed four score years old, and had never made any profession of religion before this time.

The applicants were duly baptized and went on their

way rejoicing. Our brother is a workman that need not be ashamed and being a young man he has great possibilities ahead of him

We desire the prayers of the faithful in behalf of the Dunkard Brethren at Broadwater Chapel.

H. B. Sines,  
Oakland, Md.

The Dunkard Brethren of Sing Spring had a revival meeting for one week from Oct. 31 to Nov. 6. Bro. R. L. Cocklin had charge; interest was fine and six members of the Church of the Brethren signed up with the congregation at this place there are now thirty-four members in this congregation. Nov 6th we held our love feast. Bro. Jacob Miller officiated. Sermons were also preached during the day by Bros. Harry Smith, Jacob Miller and R. L. Cocklin of Mechanicsburg, Pa. There were forty-three members at the love feast tables and the church was filled with interested neighbors and friends. Pray that the church at this place may be a power for God and that we may always be fully consecrated to His service. We are expecting still more to sign with us in the near future. May God



richly bless all who are willing to stand loyal and faithful is my prayers.

Mrs. Thos. Meade, Sec.  
566 Penn Ave.,  
Sinking Spring, Pa.

## THE KINGDOM

D. E. Pletcher

In those days came John the Baptist. (Matt. 3:1).

Please read Matt. 2 and see how the angels were sent to direct the minds of the people of this kind that was to reign. And saying, repent ye for the kingdom of heaven is at hand. This is a kingdom not like any of the others. If we read Matt. 3:3 there was a way to be prepared; it blonged to the Lord and his path must be straight. This tells us that the path of the kingdof of his time was crooked.

Now let us read Matt. 3:7. But when he saw man yof the Pharisees and Sadducees come to his baptism, he said unto them, "O generation of vipers, who warned you to flee from the wrath to come?"

Here we see the ones that were called in question, the highest class of that time. To-day, who have we to notice that make the crooked paths but the leaders, and the king-

dom of heaven will not let such enter. So it is our duty to examine our hearts and see what is in our hearts. If the things are not straight, it is our time while in this world to make them straight, and be sure that we do not want to please man but God.

Because we see two classes, or if we take notice one class was notified to bring forth fruit for repentance, the king was mightier. He will baptize with the Holy Ghost and fire. The one class with the Holy Ghost and the other with fire.

—Champion, Pa.

Dear Monitor:

A few days ago a few of us (three of us being members) motored between sixty and seventy miles to attend a Love Feast at the West Fulton church. It being the nearest Dunkard Brethren church to us we hold our membership there.

We arrived there in time Friday evening for preaching as they were having their series of meetings. I will say we enjoyed some of the most helpful and inspiring services I believe I had ever attended. Words cannot express our feelings and the good we received from them.

A goodly number surround-

ed the tables on Saturday evening. Unity, harmony and love seemed to prevail and our hearts were made to rejoice that we were permitted to enjoy such a communion. It was an old fashioned Dunkard Love Feast. Tears of joy and thankfulness could not be restrained and I thank God that there are still dear Brethren who are not afraid to preach and uphold the pure Gospel which Jesus gave. We went home feeling it was good for us to be there. I write these few lines hoping they may encourage others who are isolated from a Dunkard Brethren church.

If God be for us who can be against us. And may we all pray for each other and the cause and especially for the brethren upon whose shoulders falls the burdens of the day.

Mrs. Ada Whitman,  
West Millgrove, Ohio

### **OUR NEEDS—WHAT ARE THEY?**

—John L. Kline

As one among us I feel that we as a body, need above everything else at this time implicit trust, faith and confidence in our God.

In my short time that I have been affiliated with the body,

and had considerable experience in associating with and preaching for the Brethren in different localities, in three different states: I am impressed more and more with the above thought.

I do not mean to say by this, that we should have less confidence in our brothers; but we need more in God. Perhaps I see the need of this great truth more than others because of my own peculiar experiences in the twenty-six years or over of my ministerial life in the Church of the Brethren.

While there were a few noble souls even among the high and the noble who recognized a talent in me, and thus manifested a strong desire to give me opportunities in the churches in which they lived to develop that talent, yet on the other hand there were those of an entire different nature (and yet also men of some influence) who would do all in their power to crush to the wall with their javelin. And therefore in either condition I desired to stay in close communion with God. For on the one hand I saw the danger, if not watching and praying, lest I would become uplifted with egotism and pride, and on the other hand I had to prepare and deliver my sermons amidst

the fire of jealousy. And so I early learned the lesson of putting my trust in God and his Christ. However it was this latter condition in the experience of my ministerial labors that caused me to use great boldness of speech and caused me to preach the Gospel, without any fear.

So I say again that the first and foremost need for us as a body, to have, is trust in God. And now I come to the second and that is we must spend some time in clearing of the foundation of Jesus Christ of the rubbish that has been placed upon it by this modern Babylon, and here I see again that we need men that have the boldness of a Jeremiah or Amos, Ezekiel or Elijah, for we dare not build in this foundation material that will not stand the test, such as neckties, short skirts, false faces, bonnets and coverings that beggar description. Neither should we have our sisters, young or old, wear bonnets in size or flashy in color that makes them look scandalous.

I now come to the third need and that is the treasury of our Evangelization and Publica-

tion Boards must be replenished. And let me kindly say to you, don't wait to do this by your wills, unless your will is to do it while you live so you can see and reap some of the joy in seeing the kingdom enlarged. There is a great work to do, seems to me, and a short time to do it in. I am sure if you come in pentecostal fashion. Acts 2:45, also Acts 4:34-35 that the Lord will send forth men who are not greedy of filthy lucre, who are able to cope with the situation.

And last but not least we need not fear the enemy from the outside so much as the ones who happen to creep inside unawares. (Jude 4) God help us to stay united on the doctrines and practices of the church and not sow the seed of discord before we have a chance to grow. There are other needs but this article is getting too lengthy for our little 24-page Monitor. There are other good things we have no desire to crowd out. May everyone of us be able to work in the field for which God fitted him, is my prayer.



## THE SECOND COMING OF OUR LORD

D. M. Click

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord (1 Thess. 4:16, 17) My dear brethren and sisters and all readers of the Bible Monitor, I wish to call your attention to the Scripture as quoted above. Surely the time is near at hand and we should be ready for we know not how soon our Lord doth come, but it behooves us all to be watching for that hour may come as a thief when the world is crying out all is well and everything is going on as it has been for the last two thousand years, let us take warning for all is not well in this old world of sin.

Great men in this and other lands are becoming alarmed at the things that are coming to pass, something great is expected to occur very soon.

Men's hearts are failing be-

cause of the things that are coming to pass.

The great numbers of the Jewish people returning to Palestine is another very practical sign of the near return of our Lord. It is right now claimed by missionaries in Jerusalem that the Jews are making preparations for the rebuilding of the temple when Palestine again becomes the home of God's chosen people. We may well expect the end to be very near. Christ's own words as given in Matt. 24:31 says, "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other". Dear friends, are you ready for that trumpet sound? Oh, may we all be ready for that solemn call, for many will call for the rocks and mountains to hide them from the face of him that sitteth on the throne. There shall come a falling away before the great and notable day of the Lord comes. Are we not living right now in that time? Many, many, who were once faithful followers of the meek and lowly Jesus, are now drifting with the fashionable world and can no more be recognized as God's faithful and

obedient servants.

We do hope and pray that our dear brethren and sisters in the Dunkard Brethren church will be willing to show themselves a separate and a peculiar people zealous of good works.

Dear sister, do not be ashamed of your plain bonnets and caps, everyone will respect you all the more if you will stand firm for the teachings of the Master, and then we know we are on the safe side. "Be ye separate saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. 6:17, 18) Paul says comfort one another with the words at the beginning of this essay, and truly may we all comfort each other by the precious promises given in God's word.

There is a glorious day coming for all who are faithful in the service of our Lord. Be ye also ready.

—Grand Junction, Colo.

## LIFE.

(Part 2. Part 1 printed in Monitor July 1)

Samuel Hall

### Days of our Life Compared.

Job 8:9, "For we are but of yesterday and know nothing because our days upon earth are as a shadow." Job. 14:2, "He cometh forth like a flower and is cut down. He fleeth also as a shadow and continueth not." As we are permitted to look upon the words of Job as he looked at life, and how he compared life to the flowers and grass, as we read and look and think of life, it is very, very short even at the longest, and as we sit and talk to our forefathers who have been permitted to live four score years and better and yet they say as they look back over life it seems but as a few years since they were children.

### Spiritual Life.

Rom. 6:4-8, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even we also should walk in newness of life." When we

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Grant Mahan, Homestead, Fla., Associate Editor.

stop for a moment and think of being buried in baptism with Christ the loving Saviour our great redeemer who did cleanse us from all our sins and iniquity why should not we go forward and walk in newness of life? "Now if we be dead with Christ, we believe that we shall also live with him. Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord". As we look at the supposed to be Christian's word

we are made to think that it would be a pretty good idea if a great many would take the second burial with the Saviour in baptism and they would have that newness of life.

### **Eternal Life Found in Christ.**

John 3:15-36, "That whosoever believeth in him should not perish, but have everlasting life." How great a promise this is to the child of God! Life is not promised here for a day, or month or year, or years, but everlasting. So we can see there is no end to it. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Here in the latter part of the verse is a very dark picture to look at for the unbeliever or the professing Christian.

Now may we ourselves, take a real look at life and compare the time that we are permitted to spend here upon this earth with the time that we will be permitted to spend in eternity; because eternity will never end. Then, how short life is here upon the earth! Now, my dear folks as we compare the lengths of life here below and the life everlasting, we have no time to waste, if we want to enter and enjoy that beautiful



city, that heaven of eternal rest. But if we do not care where we spend life after death we can go on and do as we please and spend eternity in hell, with the devil and his angels; for we know that there are but two places to go to, so let us make all out of life there is in it, so we may gain the better place of the two.

—Route 2,

Laura, Ohio.

## THOUGHTS ON PARADISE

J. L. Switzer

In the process of my reading, I have reached the 12th chapter of 2nd Corinthians. Beside many things I there learn that paradise is in the 3rd heaven (Cor. 12:2 and 12:4) Paul says he was there, and that it was a place of great exaltation to him, such as was of a nature to exalt him above measure (Cor. 12:7)

Smith's Bible Dictionary says that this experience of Paul probably took place at Phillippi where Paul was first about to be worshipped as a God; and then, soon after, stoned into unconsciousness. If so this persecution of Paul has resulted in making known to us that there is a third heaven, and that this third

heaven is in all probability the paradise spoken of by the Saviour and promised to the penitent thief on cross. (See Luke 23:43)

That tells us where the Saviour went and where the penitent thief went immediately after death, and, by all reasonable inference, is where we also go after death, if indeed we are prepared to go as they did and where they did.

Paul was caught up into paradise. Elijah went up. The Saviour went up. Heaven is up. There is exaltation. There is glory. There our prayers are treasured. There the golden vials will be poured out, mingling with the prayers of saints in adoration to our God.

But Paul had to come back again. His earthly tabernacle was not yet entirely dissolved, and satan still had a hold upon the flesh.

The abundance of the revelation in paradise might exalt Paul above measure which the flesh could not bear; and a thorn was given to bear for Christ's sake and that still the after part of his life might be spent for us.

Turn back now to the eleventh chapter (2nd. Cor. 11:21) and read what Paul had after-

ward to endure for us before he could say, "I have finished my course."

—Carterville, Mo.

## SOUL EVOLUTION

B. F. Masterson

"Evolution and development have much the same meaning. Both point to one process viewed under two different aspects. Both indicate that one thing comes out of another. But development denotes the process going on, whereas evolution refers more to the process as we look back upon it." (Schaff)

The theory of what is termed "**Soul Evolution**" supposes the possibility of a life being developed to the highest standard of perfection, even to the attainment of power to work miracles equal with Christ, by means of education and cultivation, independent of the means of the grace of God and the new birth.

But how can a life evolve from nothing? Life does not spring up spontaneously. Life comes from the touch of life, which alone is susceptible to development. "Marvel not that I say, ye must be born again", a birth denotes a bringing forth of a new life. Evolution

is progressive, advancing from the inferior to the higher, but it is absurd to refer to the development of a life that does not exist.

"In nature the original matter must be there before it begins to develop". Just so in a spiritual sense. Man is dead in trespasses and sins, "the wages of sin is death", and human ingenuity with the acquirements of all the sciences and cultivation cannot restore, much less produce life. Eternal life is the gift of God through Jesus Christ, and can only be brought to light by the operation of the Holy Spirit on the heart of the sinner and by his consent, convicting and converting him, then that which is conceived in his heart is of the Holy Spirit and the coming forth of a new life or creature is the result. Being born of the Spirit does not take place in a corner. When the spirit begins to act it does not set aside the physical and the intellectual powers. They are obedient to and act with the spirit's power and tending toward development, "bases in Christ growing unto the measure of the stature of the fullness of Christ". When Christ was on the earth, he dwelt among men but when he departed and man was born of

the Spirit he dwelt in man and does yet.

To acquire an education with all the sciences is very commendable indeed, but it does not corner the Christian religion. When Jesus commanded his disciples to go and teach all nations, they would have been up against it had he meant that they should teach the sciences, for his apostles had not taken a scientific course in any college. One is not educated into the kingdom, he is born into it. "Except a man be born of water and the Spirit he cannot enter into the kingdom of God." The curriculum that Jesus wants his disciples to teach the nations, they fully understood after they were born of the Spirit. Paul has it beautifully outlined in his letter to the Romans. The first lesson is that all men are sinners and he named so many sins in the first chapter that each one, both Jew and Gentile could recognize his own photo. He also taught that sin is the transgression of the law, that all have sinned and that there was no salvation in endeavoring to keep the law after it was broken. That every mouth may be stopped and all the world may become guilty before God. "Such teaching is calculated

to convict man of sin, righteousness and judgment", which is an incentive to repentance and seeking deliverance from the terrible hole into which sin had put him. The law cannot do it. The sciences cannot do it. No human ingenuity is able to do it. Here comes in Paul's second lesson, to point the seekers to Christ "who died for our sins and was raised for our justification", wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for thee." Therefore being justified by faith we have peace with God through our Lord Jesus Christ.. These are the glad tidings and why not teach them from the pulpit, instead of discussing political questions, the sciences and civic righteousness. "For it is the power of God unto salvation to all them that believe" and is paramount to all other questions. Genuine conversion is the door to the betterment of humanity. Paul taught doctrine from the first to the end of the eighth chapter and from the twelfth to the end of the letter, the duties of the Christian towards his God, to his government and his fellow man.

It is the complete gospel for



all classes, for the illiterate as well as for the educated, "Jesus thanked the Father, because he hast hid these things from the wise and prudent and hast revealed them unto babes."

One will find many highly educated people who are most woefully ignorant of the Bible, whereas one will find many illiterate and others with only a grammar school education who passed through a remarkable experience in their conversion and possess a wonderful knowledge of the Bible and of the guidance of the Holy Spirit in their Christian experience.

Paul the only apostle who could claim a higher education said "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." No; higher education with all its advantages in this life is not of paramount importance, but a new creature in Christ is profitable unto all things.

The manner in which higher education is often stressed from the pulpit to the exclusion of a new creature in Christ tends to "soul evolution".

-1250 E. 3d St.,

Long Beach, Calif.

## REPORTS

L. I. Moss

A few days ago, Bro. Kesler wrote me a letter, asking me about a report, which was carried all the way from Ohio to Missouri. The report was given by a member of the Church of the Brethren. She stated all the members of the West Fulton church, where I live was going back to the Church of the Brethren except two, and that we had sisters wearing hats and the little round caps in our local church.

There are a few of our number who were not satisfied and went back to the other church, but we still have about 50 members who will not go back and we have had no sisters wearing hats for four years, and do not allow the little round coverings. I am surely surprised. I never thought there was any one professing to be a member of the Church of the Brethren, who would spread such false reports.

Only three weeks ago we closed a revival. Four were baptized, three from our congregation. We also had a very spiritual love feast with a large attendance. All I know

to do for people who spread  
such reports is to pray for  
them. The reports do not  
hurt the folks they are about,  
but may hurt the cause we  
represent.

Fayette, O.

Hold on to God whatever  
may betide,  
Hold on to God, the Lord is  
by thy side;  
Hold on to God tho fierce may  
be the blast,  
Hold oh to God, victory will  
come at last.

—By A. B. Van Dyke.

Don't Forget to Read the Bible.

## Three-Year Bible Reading Course

Motto: READ, THINK, ACT

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

### OUR MONTHLY TEXT.

\* \* \* \* \*

\* Ho, every one that thirst- \*  
\* eth, come ye to the waters, \*  
\* and he that hath no \*  
\* money; come ye, buy, and \*  
\* eat; yea, come, buy wine \*  
\* and milk without money \*  
\* and without price. (Isa. \*  
\* 55:1). \*  
\* \* \* \* \*

"Oh word of words the sweetest,  
Oh word, in which there be  
All promise, all fulfillment  
And end of mystery.

Lamenting or rejoicing,  
With doubt or terror nigh  
I hear the 'Come' of Jesus,  
And to his cross I fly."

"I've wandered far away from God,  
Now I'm coming home;

The paths of sin too long I've trod;  
Lord, I'm coming home.

"I've wasted many precious years,  
Now I'm coming home;  
I now repent with bitter tears,  
Lord, I'm coming home.

#### CHORUS—

"Coming home, coming home,  
Never more to roam;  
Open, Lord, thine arms of love,  
Now I'm coming home."

#### Scripture References:

Gen. 7:1a. And the Lord  
said unto Noah, Come thou  
and all thy house into the ark.

12:1. Now the Lord has  
said unto Abram, Get thee out  
of thy country ——— unto a  
land that I will shew thee.  
(Acts 7:3).

Num. 10:29. Come thou  
with us, and we will do thee  
good.

Psa. 65:2. O thou that hear-

est prayer, unto thee shall all flesh come. (95:1, 6.)

Hos. 6:1a. Come, and let us return unto the Lord.

Matt. 11:28. Come unto me, all ye that labor and are heavy laden, and I will give you rest.

Jno. 7:37b. If any man thirst, let him come unto me, and drink. (4:14).

Matt. 10:8b. Truly ye have received, freely give.

1 Cor. 3:21b. All things are yours., (v. 22; 2 Cor. 6:10b).

Rev. 22:17. And the Spirit and the bride say, Come and let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely. (21:6b).

Thus we see that the sweet message "Come" runs all thru the Bible, from Genesis to Revelation.

In the Great Day of the Lord (Isa. 13:6; 1 Thess. 5:2; 2 Pet. 5:10, 12; Jude 6); "the Day of all days, when the world shall be judged, and the chaff from the wheat shall be thoroughly fanned"; when we all shall appear before the judgment seat of Christ (Rom. 14:10; 2 Cor. 5:10): "when the roll is called up yonder", and the dead, small and great, shall stand before God seated upon the great white throne and the

books will be opened (Rev. 20:12; Dan. 9:10)—in that Day (if we read the Scriptures aright) two momentous words will be pronounced, words that will seal the destiny of every human being. "Come" (Matt. 25:34) and "Depart" (Matt. 25:44). Oh, that we all might be among those to whom the Savior will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

### Daily Readings

#### DECEMBER.

1. Thu.—Isa. 44
2. Fri.—Isa. 45
3. Sat.—Isa. 46, 47
4. Sun.—Isa. 3, 4, 5, 55
5. Mon.—Isa. 48
6. Tue.—Isa. 49
7. Wed.—Isa. 50, 51
8. Thu.—Isa. 52, 53
9. Fri.—Isa. 54, 55
10. Sat.—Isa. 56, 57
11. Sun.—Isa. 7, 31, 36, 37;  
Psa. 21:1-7
12. Mon.—Isa. 58
13. Tue.—Isa. 59
14. Wed.—Isa. 60, 61
15. Thu.—Isa. 62, 63
16. Fri.—Isa. 64, 65
17. Sat.—Isa. 66
18. Sun.—Isa. 61 (Luke 4:16-32); Psa. 67
19. Mon.—Jer. 1
20. Tue.—Jer. 2



21. Wed.—Jer. 3  
 22. Thu.—Jer. 4  
 23. Fri.—Jer. 5  
 24. Sat.—Jer. 6  
 25. Sun.—Luke 2:1-20; Isa.  
     9:1-7  
 26. Mon.—Jer. 7  
 27. Tue.—Jer. 8  
 28. Wed.—Jer. 9  
 29. Thu.—Jer. 10  
 30. Fri.—Jer. 11  
 31. Sat.—Jer. 12, 13

### OBITUARY.

Robert Lee Earnst. the son of William and Cora Earnst was born April 7, 1927. Died October 2, 1927, at St. Elizabeth Hospital, Dayton, Ohio. He leaves to mourn his departure, father and mother and five sisters. One brother preceded him in death. Grandfather and grandmother and a host of relatives and friends. Funeral services conducted by Bro. Abram Miller of Anderson, Ind., assisted by Bro. Luther Petry and H. C. Bowser at the Plainview church. Burial at Ebersole cemetery.

Harry C. Bowser,  
 Brookville, Ohio.

### Mrs. Galley Dies At Main Street Home

Harriet N. Galley, 71 years old, wife of J. W. Galley, died Oct. 14 at 1:30 o'clock p.m. at her home in West Main street, Mechanicsburg, Pa. Mrs. Galley had been in ill health for several years.

She was the daughter of the late James and Christinia Hess and was born in Fayette county, Pa. In 1886 she was married to J. W. Galley and has resided in Mechanicsburg for more than twelve years, moving here from Martinsburg, Pennsylvania.

Mrs. Galley united with the church of her choice when a young girl, and at the time of her death was a member of the Dunkard Brethren church here. She was active in Sunday school and church work and was a Sunday school teacher more than twenty-five years.

Funeral services were held at the Dunkard Brethren Church on Saturday afternoon at 2 o'clock. Elders J. A. Miller and W. E. Cocklin were in charge of the service.

**OBITUARY.**

Peace Valley, Mo.

Mary Weimer, daughter of Eld. Martin and Ann Mariah Cosner, deceased. She also had two brothers and one sister that died in their youth. We also had eight children; four died from two to 8 years old and two the last few years, so only two remain. She was 79 years, 1 month and 5 days old. We were married 56 years, 5 months, 2 days. She never put fashions on her children. She raised them in the order of the church and as they grew to maturity they united with the church in early life. She had 17 grand children. She looked so nice in the coffin with a smile on her face. I expect to meet her some happy day in the by and by.

Samuel Weimer.

**OBITUARY.**

Bro. John Mummert was born in Cass County near Young America, Ind., Nov. 20, 1853, and departed this life at his home on East Main st., Flora, Ind., Sept. 29, 1927; Aged 73 years, 1 month and 9 days.

He was the son of John and

Mary Mummert deceased, and was one of four brothers and two sisters. All except one, David Mummert, preceded him in death. His boyhood days were spent on the farm, later he chose the carpenter trade for his work.

On Jan. 3, 1875, he was married to Malinda Kling of Astoria, Illinois, who with one son, one daughter-in-law and one grandson survive him. Three sons and one daughter preceded him in death.

He united with the Dunkard Brethren faith in the fall of 1875 and lived a faithful life. He was a kind, loving father and a devoted husband, a good neighbor and a true friend to all.

He was delighted with the Dunkard Brethren movement and did all in his power to help it to grow and prosper.

Funeral services were conducted at the residence by Bro. Sherman Kendall of Bennett Switch, Ind., assisted by Bro. L. I. Moss of Fayette, Ohio.

Josie Kintner,  
Flora, Ind.

## THE TWO WAYS

A. H. Zumbrum

Enter ye in at the straight gate for wide is the gate and broad is the way that leadeth to destruction and many there be which go in thereat. Because straight is the gate and narrow is the way which leadeth unto life and few there be that findeth it. (Matt. 7:13, 14)

These verses give us the two ways and we all know where they lead to, and all that have come to the age of accountability are on one or the other.

In John 14:6 Jesus says, "I am the way, the truth, and the life: no man cometh unto the Father but by me." So then we understand that Jesus is the originator of the narrow way (or The way) because it was brought into existence by him. So then satan must be the cause of the broad way being in existence.

We hear Jesus say, the way is truth and life: now it is natural for people to want the truth, and we see them make great sacrifices that they might live ere just a few more days. But are not willing to make the sacrifice so they can enter in at the straight gate so they can have truth and life

everlasting and be with the Father forever. Yes, Jesus said no man cometh unto the Father but by me. So if this is where the narrow way leads the broad way leads to untruth, everlasting death, and forever to be with the devil and his angels. We notice the verses say that "many go in thereat". Yes, this broad way has the big crowd and the narrow way just a few. So, is it safe to follow the thronging crowds of today? Don't these two verses tell it plain enough where the thronging crowds are going and where the faithful few are? Now we want to ask the question, why so many go the broad way when they ought to know where it leads? Well, we hear some say, "God said it would be that way." But that doesn't tell it all. God knew satan and he knew the inclination of man that he was apt to choose the easy way, and he knew that satan would set this way before him; and he is deceiving many. He flowers the broad way with all kinds of worldliness and even sugarcoats it with religion to make people believe they have the religion of Christ, and it is the very worst kind of worldliness, of course. This narrow way looks a little



rough and it is hill climbing all the way, and requires a good bit of sacrifice of some of the things they have been doing that is contrary to the gospel; and when they come to this narrow way and cannot enter with all of these they don't want to make any sacrifice. Some try to wedge themselves in and blockade the way for others, but satan plans it for them. He has preachers too. He gets them up in the pulpits and tells the people you can get to heaven with all these, "we are living in a different age; we must live to serve the age in which we are living." I wonder how a follower of Christ can do the world any good going where they do, act and dress as they do?

We are to be "living epistles known and read by all men". I fear some of these so-called followers of Christ that think we must live to serve the age in which we live are driving more people away from Christ than they are drawing to him.

Another thing we want to notice. One of these ways gets broader as it goes on towards its destiny. Nothing is unlawful. Nothing too wicked for people to do on this broad way, and I fear there are some on this way that will be disappointed, and Christian professors too. They did not "un-

load", so they could go the narrow way but listened to the preacher and when they get up there the way will be just as narrow as ever. As I have said, this narrow way is a rough and unpleasant way and it requires some sacrifice, but I can speak for all who have ever gone that way, it is a glorious way, and none would ever exchange life on this way for life on the other way, and then, some start on this narrow way and get discouraged, but remember that is one of satan's strong holds. If he can just get us discouraged and quit working for Christ's kingdom, he knows he will soon have us working for his kingdom. One sad thought of these two ways is the separation of earthly ties. These ways seem to start close together, but as they go on and on toward their destiny they become far, far apart, until they reach their destiny, they are so far apart that even a great gulf is in between, so that none can go from one to the other; even Lazarus could not go and administer to the wants of the rich man. So often we see those united in the sacred tie of matrimony and one on way and one on the other and sometimes father and mother on the one way and the children on the other, and the same

with brothers and sisters.

What a wonderful separation it will be, and it will be eternal separation.

Now, last but not least, what is eternity going to mean to you? These two ways will bring us there. One, eternal happiness with God, and all the redeemed; the other eternal punishment with the devil and his angels.

—West Manchester, Ohio.

### WHY AM I NOT A CHRISTIAN

J. G. Mock

There are millions that can ask themselves this question. **But why is the important question?** But why did Eve reach forth and take of the forbidden fruit. Was it that hunger drove her to it? No. There was lots of fruit of the best kind before her and the tree of Life laden with the choicest fruit of the garden. But God didn't prohibit the eating of any but of the fruit of the tree of the knowledge of good and evil. If God would have told Eve not to eat of the fruit of the tree of Life, she surely would have wanted to eat of it. And the tree of the knowledge of good and evil would not have had any attractions for her. But when God says don't do so and so, satan says, do it. So it has

been from the beginning. Satan is in opposition to God and he tries his best to get man to do the things that God says man shall not do. And when God says through his word, John 3:5, be born of the water and of the Spirit, satan says, don't do it. And if he sees that he can't persuade him not to accept Christ, he says for baptism, sprinkling, pouring or one action backward will do. And when we come to the Lord's supper, satan says the bread and cup will do. And feetwashing, satan say don't humble yourself by showing your feet. And the kiss of charity, satan says you may get disease germs from your brother's lips. Don't do it. And when we come to non-conformity satan says I wouldn't dress like those old fogies. No one will look you but to scoff and scorn.

And when it comes to worldly amusements satan says, go and have your pleasure while you are in the world. When satan has accomplished the foregoing, then the garment that we have woven by disobedience will be as filthy rags in the sight of God, and we can't exchange it for a pure white robe of righteousness which are worn by the saints in heaven.

—Martinsburg, Pa.

## TO THE HILLS

Up to the hills in Galilee,  
Where multitudes gathered by the sea,  
And Jesus fed with bread and meat,  
All the throng about his feet.

There on the grass as they sat down  
To receive from Him who wore the  
crown,

The blessing, He had then in store,  
While too little, He added more.

Up to the hills from the valley of  
strife,

Away from the toilsome weary life,  
Let us turn to Him that is always  
true,

And see what He has for me and you.

In the valley of toil and care,  
With all the weary ones plodding  
there,

Look to the hills for strength and  
might,

Who giveth to all that walk in the  
light.

Down in the valley with out-stretched  
arms,

While the world is flaunting its many  
charms

Where multitudes are in the sway,  
Yet God is calling up this way.

To the hills, to the hills, from battle  
and strife,

With Him who is waiting to give thee  
life.

Up to the hills there on the sod,  
Where we may rest alone with God.

Up to the hills of calvary,  
Jesus bore the rugged tree;  
Willing to die upon the cross,  
To save us from eternal loss.

Thence from the hills he was taken  
away,

Ascending to the Father in glorious  
array;

Opening the way to a better land  
Where we may reign at God's right  
hand.

Composed by—  
A. B. Van Dyke,  
Sabetha, Kansas

## THANKSGIVING DAY

Thanksgiving day is here again  
With all its bounteous store;  
Of fruits, and of bins of grain,  
Come, let us our Maker adore.

The seasons have come with blessings,  
With sunshine heat and showers,  
And we have had refreshings,  
As they came from God eve'ry hour.

And shall we wait till thanksgiving  
day

That brings us the year's supply,  
Or shall we count them along the  
day,

And be grateful as the days go by?

Why not offer to God thanksgiving,  
As dependent creatures should?  
For the blessings that come to the  
living

Are only from God who is good.

But many are forgetful of Him  
Who giveth and withholdeth not  
All things we need for his service  
And to render a happy lot.

Come now and let us be grateful,  
Each day as it comes with its store,  
Give honor to God and be faithful,  
As they did in days of yore.

Composed by—  
A. D. Van Dyke.

### Directory of Publication Board

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# BIBLE MONITOR

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"For the faith once for all delivered to the saints"

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OUR MOTTO—Spiritual in life and  
Scriptural in practice.

|| OUR WATCH WORD—Go into all the  
world and preach the Gospel.

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OUR AIM—Be it our constant aim to be more sanctified, more righteously,  
more holy, and more perfect through faith and obedience.

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## ENTANGLED AGAIN

In the second chapter of his second epistle Peter speaks of some who were "presumptuous, self-willed", and "despised government." He further states those same folks had "forsaken the right way and had gone astray," and they "allure through the lust of the flesh through much wantonness those that were clean escaped from them who live in error."

It surely was bad enough for those people to live that way themselves, but when they "allured through much wantonness" those who were living right, it surely was a bad condition of things. "Wantonness" means revelry, noisy feasting, frolicsome, jollity, and to play, and to do these things and a number of other things worse even than these, "without restraint rule, or limit."

How well this may apply to modern times is left to the reader to decide.

Peter continues by saying,

"If after" those who are trying to live right, "have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are entangled therein, and overcome, the latter end is worse with them than the beginning." It is this statement of Peter in which we as Dunkard Brethren are just now, most interested. We have formulated a set of principles and a form of church government to guide us in maintaining unity in our religious practices and in methods of discipline to keep us in line with Bible doctrine and Bible discipline.

How well we shall succeed in this, now, as has ever been true, depends on our leaders, especially, our elders.

Our attention is called to some irregularities covered by Sec. 5, Art. VII, and Sec. 8 of Dress decision of 1911, which were unanimously adopted by Conference last year. And because of these irregularities, some very uncomplimentary

reports are being circulated over the country, which can only result unfavorably against our cause. To avoid this unfavorable result it behooves us to stick closely to our principles and see that they are more fully carried out in our respective charges. For if after refusing to be "allured" by "much wantonness" we become "entangled" in the things of the world the "latter end" with us "will be worse than the beginning".

"For," says Peter, "it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them." Then let us take warning, let us profit by this sound reasoning and plain teaching of Peter, and not return as the "dog to his vomit" or "sow that was washed to her wallowing in the mire."

To the leaders it is said, "Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity," and you should by no means fall below this worthy standard divinely given. For "like people like priest", is as true today as it ever was. God said long ago, "the leaders of my people have erred and they shall all be destroyed," and, "if the blind lead the blind both shall fall into the ditch."

So that the leader should live such holy, righteous, and Godly lives as may reasonably be expected of them and as would be worthy examples to the laity, and we shall never rise to the highest plain of Christian experience and usefulness and power until this is done. And when we realize this great truth and then strive to rise higher and higher until we attain to it, we shall begin to take our place in the world as a force for truth and righteousness, Christianity and spirituality, and for the uplift of man and the salvation of souls.

Then to the laity it is said, "Remember them that have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation." And, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief."

The anxiety and concern of faithful leaders for the spiritual welfare of the flock, and the duty of the laity to follow and imitate the faith and example of such consecrated leaders, could not well be more tersely and comprehensively stated than as here given. And if the laity could more fully

realize the care, the anxiety and the concern their faithful leaders have for them, no doubt they would be moved to deeper consecration and devotion to Christ and to the church of their choice.

Much of the waywardness on the part of the laity is due to unthoughtedness. They do not mean to be rude or unruly but are just simply unthoughted. Then too, the little thing in which they are out of line or out of order, they think does not signify much, and they could as well leave it off and fall in line as not, but fail to realize it is setting an example some one else will follow.

Then, some may think that little something is too little for the church to take notice of, but at the same time it is big enough for them not to be willing to give up for the sake of the unity of the church and separation from the world.

Now that we have become a separate people, let us live a life of separation from the world and not be "entangled" therein again. "Love not the world, neither the things of the world," for "if any be a lover of the world the love of the Father is not in him."

### TO WHAT END?

Not long ago we read in a magazine about a woman, one

who was prominent in society. And this is what was said of her: "Mrs. \_\_\_\_\_, who was \_\_\_\_\_, has an unusually fascinating personality, and is a favorite among younger women in society. Horses and dogs are her hobbies. She is a familiar-figure at the Belmont Park races and polo matches, and at the smart Bath and Tennis Club at Palm Beach."

What a wonderful recommendation that is for a woman! And how different the life this woman leads from that recommended by the Apostle Paul! And the pity of it all is that so many are envious, sorry it is not in their power to live such lives.

Pleasure seems to be the god of this world, and in the worship of this god how many there are who sacrifice their usefulness in this world and their hope of the best things in the world to come. Paul wrote of some who live in pleasure, and are dead while they live, spiritually dead while physically alive. And if they are spiritually dead now, what hope is there that they will ever be spiritually alive? We read of no resurrection of the spirit, of a change from death to life after one has ceased to live here. We go from here to our reward, and that reward is not changed after our death: each one shall receive accord-



ing as his work shall be, whether it has been good or bad.

We are not saying that the woman mentioned above was worse than her kind all over the world. But we think it is safe to say of her that she had forgotten God, that he was not in her thoughts as he should be. No one needs to be vicious in order to miss heaven. There is a place prepared for those who forget God while they live here. And from what we read in the Bible it is not such a place as any of us wish to make our permanent abode. We must remember that there can be no changes for us after death. A purgatory has been invented by man for his own reasons, but the Bible does not mention it. Men may be great and rich and all that, and still be meek and humble; but we have the Book telling us that not many wise or mighty accept the call to service under the banner of Him who had not where to lay his head. World greatness and success very rarely go together with piety.

It is not strange that people of the world worship the world, for that is their god. But it is passing strange that people professing godliness should worship the things of this world more than the Creator of all things. Verily, they have their reward. The world-

ly man or woman in the church is worse than the one who makes no profession of religion. Their destiny may be the same; we incline to think it will be: but we do not like hypocrites, wolves in the dress of sheep. Pretense gets us nothing that is of real value.

The world sadly needs a faithful people, a people zealous of good works, or holy lives, who despise the wealth and glory of this world in order that they may win Christ. How prone we are to cry "Lord, Lord," and yet refuse to do the things which he has commanded.

We are inclined to act too much from what men say or think of our course in life. We need to remember that nothing they can say is able to separate us from the love of God which is in Christ our Lord. Their words may injure us in the eyes of men, but that is of very little importance. The greatest thing in life, the only truly great thing, is so to live that we may win Christ. Failing in this, our life is loss, and it would have been better for us not to have been born than to make a failure throughout eternity.

The time is near when we shall be celebrating the birth of our Lord. Of what will we be thinking then? He was a

little child. He passed through the same experiences that we have, and he came out pure and holy, "without sin." Are we so living that we shall be anything like him? Have we been converted and become as little children? Do we know what Christian humility means? If our obedience has not been of such a character as to win the approval of our Lord, to what purpose have we lived? Are we dead to sin and alive unto Christ? If not, what is our sure destiny? As we think of his life and death for us, may he give us of his Spirit, so that henceforth we shall not live unto sin, but unto him who loved us and gave himself for us, that we through him might inherit the kingdom prepared for the righteous from the foundation of the world. In it there is abundant room, and whosoever will may enter and rest.

### NOTICE.

The Clerk of each organized church is requested to order Membership Certificates of Bro. R. L. Cocklin, Mechanicsburg, Pa. They are put up in pads of twenty-five (25) at fifty cents (50c) per pad.

Order one or more pads as your needs require.

**Pleasant Ridge.**

Oct. 14 the Dunkard Breth-

ren met in council at Pleasant Ridge with Bro. Jacob Kiser in charge. For a lesson the 84th chapter of Psalms was read.

All business that came before the meeting was worked out with love and for the best interests of the church.

Mrs. Lorna Cook,

Cor. Sec'y.,

Route 3

Montpelier, Ohio

### West Fulton.

October 3 Bro. Robert Cocklin of Mechanicsburg, Pa., came to us and preached 15 spirit-filled sermons. Four were baptized Sunday afternoon. October 15 we held our Love Feast with Bro. Robert Cocklin officiating, with seven other ministers present. A large attendance at this meeting we had our church house filled with tables which were almost filled.

Miss Grace Moss,

Fayette, Ohio

### THE SORER PUNISHMENT

By Chas. M. Yearout

"He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and

hath counted the **blood** of the **covenant**, where with he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. 10:28, 29.)

It is very evident, that under the law given by Moses: "Every transgression and disobedience received a just recompense of reward." The penalty for the violation of that law was death. This being a fact: "How shall we escape, if we neglect (or refuse) so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" The teaching of these witnesses was established and authenticated by incontrovertible testimony. "God also bearing them witness, both with signs and wonders and with divers miracles, and gifts of the Holy Spirit, according to his own will." (Heb. 2:3, 4.) The law delivered to the people by Moses, was the law of God, and to oppose or ignore that law, was to oppose and ignore the eternal God.

The plan of salvation as delivered to the people by the Lord Jesus Christ, was devised and arranged by the eternal God. See Deut. 18:18, 19; John 4:34; 6:38. Therefore, to set aside or ignore the teaching and doctrine of Christ, is to set aside and ig-

nore the Alwise God, who is author of the New Testament.

Did those escape who refused to hear Moses? After leaving Mount Hor, the people spake against God, and against Moses, and the Lord sent fiery serpents among them, and they bit the people; and many of them died as a result, (Num. 21:5, 6) in the rebellion of Korah, Dathan, Abiram and two hundred and fifty princes of Isreal. The earth opened beneath them, and swallowed up thousands of them. And the next day the people left, murmured against Moses, and fourteen thousand seven hundred were destroyed. Read the sixteenth chapter of Numbers.

The modernist says: These were small things to punish the people for, forgetting that it was a violation of God's word, and when God speaks, he means what he says, and says what he means. And if you never find it out before, you will find it out at the judgment day, when it will be too late to rectify your unbelief and disobedience. "If God shall a trifle command, it is not a trifle to withstand. Adam may have thought the thing but small, and ventured to transgress, but, oh, it proved a dreadful fall to all the human race."

It will be observed, that those living under the Old



Testament dispensation, were living under a cash system: the penalty followed immediately the transgression; while we that are living under the Gospel, or dispensation of grace, are living under a credit system, sinning on "tick"; but be assured of the fact, that the pay day is coming, when we will have to give a strict account for our behavior and stewardship here. Hence the apostle Paul says: "See that ye refuse not him (Jesus) that speaketh. For if they escaped not who refused him (Moses) that spake on earth, much more shall not we escape, if we turn away from him (Jesus) that speaketh from heaven." (Heb. 12:25) These are the two law givers. Moses spake to the people in time past on earth: Christ is now speaking to the people through his word from heaven.

The Old Testament was sealed with the blood of animals (Heb. 9:19, 29) The New Testament was sealed with the precious blood of Christ (Matt. 26:28) The blood of animals could not, and did not take away, cancel sin; but the blood of our Lord and Saviour Jesus Christ, could and did take away, cancel sin. "Behold the Lamb of God, that taketh away, the sin of the world.." If God executed the Old Testa-

ment, by punishment of every violator; how much more will he execute, and punish those who violate or ignore the New Testament, sealed with the blood of his own Son? We are saved and sanctified by the blood of Christ. It is called the blood of the everlasting covenant, Testament (Heb. 9:12; 13:20) "Jesus is the way, the truth, and the life; no man cometh unto the Father, but by him." Many eminent preachers and scholars of today, deny the Deity of Jesus Christ, and mock at his work in the atonement, and by so doing tread under their unhallowed feet the Son of God. In thus denying the Deity or divine sonship of Christ, the word of God is set aside and ignored as a fabrication of falsehood, and many young men are made to doubt, or turn into the gloom of infidelity and skepticism by the influence of these noted preachers and scholars. Not only do these preachers and scholars destroy God's predestined plan of saving the people through Christ, but they count his blood that sealed the New Testament, and reconciled the world back to God an unholy thing. For if Christ was not the divine Son of God, then he was an impostor, and his blood was no more than any other man's blood,

and man's salvation through his blood falls to the ground as an empty sound, and all that have lived the Christian life, and died in Christ, have been deceived, and are lost. And those living can but look into the future with doubt and gloom. These preachers and scholars also deny the resurrection of Christ. If Christ be not risen, then God's plan of human salvation is a failure, and none will ever be raised from the grave.

Not only have these preachers and scholars trodden under their feet the Son of God, and counted the blood of the covenant, wherewith the followers of Christ are sanctified, but they "have done despite unto the Spirit of grace." God sent the Holy Spirit into this world to confirm the work of Christ, and bring to the humble believing Christian all things taught by Christ. To ignore Christ and his teaching, is to ignore the Holy Spirit and cast out God's blessed favor to man. The Holy Spirit delivers no new doctrine or system of salvation. He took up the plan of salvation where Christ laid it down, and leads those who will be led by him into all truth. He takes the things of Christ and shows them to us.

The Father, the Son, and the Holy Spirit are one in carry-

ing out the plan of salvation, act and work in perfect union. No one can worship God acceptably, and ignore Christ or the Holy Spirit. To set either of them aside or wrest them from their place in bringing about and executing the plan of salvation, is to set aside and ignore the eternal Father. "For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him." "Whosoever denieth the Son, the same hath not the Father: he that acknowledgeth the Son hath the Father also." (John 5:22, 23; 1 John 2:23). Thus it is very plain, that those who pretend to worship God, and deny Christ are deceived, and laboring under a delusion. Outside of Christ there is no salvation. The Jews rejected and cast out Christ, and God rejected and cast them out as a result. "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:11, 12).

No system nor plan for saving the people has ever been

presented to man outside of that revealed in the New Testament, and that is in and through Christ.

We are amazed at the infidelity and skepticism among the preachers and scholars, and yet, the apostle Peter says: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." (II Peter 2:1; II Cor. 11:13-15).

A few thoughts on the penalty or punishment. "If any man love not the Lord Jesus Christ, let him be accursed, the Lord cometh." (1 Cor. 16:22) "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (II Thess. 1:7-9) That Sorer punishment will surely be meted out to those who deny the Lord Jesus Christ, and ignore his counsel and teaching.

—Moscow, Idaho.

## CONFERENCE DECISIONS

L. I. Moss

The Monitor readers will remember of reading an article not long ago with this same title, but largely directed to the laity. Now I want to direct this more largely to the ministry, and more directly to the elders. I believe all our elders well know one of the greatest reasons for innovations creeping in, and departures from Gospel existing, was elders failing to do their duty, in demanding obedience to Conference decisions. Now I want to appeal to all elders to stand together on this matter and all see we demand our churches line up with our Conference decisions. There were too many elders in the past who did not believe many of the doctrines themselves, so instead of teaching obedience they taught disobedience. No man who does not believe our doctrines could justly expect to be an elder. And my mind is, when any elder is found to be working against our doctrines the elders of the district where he lives should be required by Conference to relieve such from the entire ministry at



once. We ought to profit by past experience. And we all know the body will never rise above the standards held by her leaders. We must also be very careful as to the type of men elected to the office of the ministry or deacon. The Gospel says let them first prove themselves, then let them serve in these offices. There have been men who would go to District Meeting or Annual Conference dressed in the order and make speeches in favor of the same, then go back to their churches and practice and teach just the opposite. Now tell me if this is not rank hypocrisy?

Now I feel sure if any elder or minister be found to be untrue to the requirements of the Dunkard Brethren, I include myself, we ought to know what to expect. Not only so but I am sure it would be more manly to get out ourselves if we are not willing to defend the whole Gospel.

Let us be sure our requirements in Conference are all based on the Gospel then demand obedience. Dear elders, in closing I appeal to you all, let us be true to our high calling so we may never be called unfaithful leaders as has been said of many others.

—Fayette, Ohio.

**“Nothing Required.”** — What doth Jehovah require of thee? (Golden Text) It means something to be a Christian. Yet some people think that a profession is about all that is required. One lady remarked that it was so easy to become a Christian these days; that you could send your photo to be baptized, and join the church by telephone. One man who sadly observed how God’s standard was being let down these days and how the great aim of many churches seemed to be to secure a large membership regardless of Christian character said that over every church door in a certain town this sign ought to be hung out: “Members Wanted; No Questions Asked; Nothing Required.” — Selected.

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## CONDUCT AND WORSHIP

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Elsie Long

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Our conduct and walk must be an expression of what we believe if we want to be true to God. It is our business to rebuke sin by our life as well as by words, and actions always speak plainer than

words. Let us examine ourselves and see if our church-going, our observation of communion, feet - washing, prayer covering, and other Christian ordinances are from the heart or merely form. When we have no faith in God and are disobedient to him in our general conduct these ceremonies are an insult rather than an honor to him.

Going through all forms of worship without being right with God brings no peace to the heart and no joy to the Father. He wants us to worship him in spirit and in truth and we cannot do it without serving him in our daily lives. The Lord has no more desire for insincere worship today than he did in the time of Isaiah. Are our prayers sincere or are they mere words as far as our lives are concerned? It is a waste of time to pray, and preach and sing when there's something within that needs to be set right. Only clean lips are fit to declare God's word. Worship must come from the heart, otherwise it is not worship at all. God wants us to let judgment, justice, the

knowledge of right and the joy that goes with doing right, and righteousness to sweep over the land like the waters of a mighty overflowing stream.

Our duty toward God is to walk with him in humility. To walk with him implies agreement, fellowship and common interest. Two cannot walk together unless they are agreed. God wants us to make our religion practical so that we treat others fairly in business relations, doing to them as we would wish them to do to us if we were in their place. The life that is conformed to the will of God is the best life any one can possibly live. We need to glory in what he has done, not what we have done and we never become so important but what God can easily get along without us.

There are people today who delight in leading others into the ways of sin. How strange that when God blesses his people they are ungrateful for what he does and yet that is what many, many people are doing. How sad when they show by their lives, that they

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are ungrateful for the many blessings he bestows upon them. There are those now who have put their hand to the plow and have turned back and are therefore not fit for the kingdom. They are the forgetful hearers of the word, the inconsiderate professors, the backsliders in general and the hypocrite. As a result unbelievers are established in unbelief, scoffers rejoice and the enemies of God triumph.

We need to take heed to the word of God above all else. We belong to him because he created us and redeemed us and cares for us and blesses us in many ways. He expects us to bear fruit

for him—love, joy, peace, etc.—but how disappointed when we bear only the wild grapes of sin. God's love demands our love, and life, and all we have. Let us aim to please him in all we do. If we do not bear fruit for him we must suffer the penalty of his displeasure.

—Pioneer, Ohio.

## ONE HUNDRED PER CENT CHRISTIAN

J. F. Britton

How wonderful! yet true; we find in the history and biography of all the great men and women of the Bible that they all passed through some excruciating ordeal or crucible, in which they were thoroughly tested and found to be one hundred per cent true and genuine in faith and loyalty to their God. Daniel, Shadrach, Meshach and Abednego, for their faith and fidelity to their God were thoroughly tested out through a severe trial and found to be one hundred per cent true to their God. Abraham and Job passed through the fiery crucible and were found to be one hundred per cent genuine in both principle and character. Somehow it seems to be God's way of testing and purifying men for his use. "Geth-



semane" was a trial through which Jesus passed and was found to be one hundred per cent genuine in his Messiahship.

In that wonderful vision that John had on the Isle of Patmos, when it seemed that God pulled the curtain back that John could see all the Redeemed of God coming up to receive their retributions. "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and psalms in their hands: and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the Angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying amen: Blessing; and glory, and wisdom, and thanksgiving and honor, and power, and might, be unto our God for ever and ever, Amen. And one of the elders answered, saying unto me, what are these which are arrayed in white robes? And whence came they? And I said unto him, Sir, thou knowest, and he said to me, These are they which came out

of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." (Rev. 7:9-14). Thus we see this great host of the faithful followers of Christ coming out of the fiery trials of great sufferings and found worthy to stand before the Lamb, with palms of victory in their hands.

No wonder David said with an exclamation, "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." (Ps. 15:1-2) And in the Ps. 24, we read, "Who shall ascend into the hill of the Lord? Or who shall stand in his holy place? He that hath clean hands, and a pure heart: who hath not lifted up his soul unto vanity, nor sworn deceitfully." (Ps. 24:3-4) These texts of Scripture denote and demand one hundred per cent of not only a pure heart, but also a sterling and unimpeachable life and character.

No wonder Paul wrote saying, "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit,

which are God's." (1 Cor. 6:19-20).

So God has ordained, that his people must be purified and cleansed of all moral and Spiritual polutions that disquailfy our bodies, of the Holy Spirit, from having its free course, both to do and to will of his good pleasure in us." It is wonderful how God works in mysterious ways, his wonders to perform.

We read and hear so much talk of late of the church passing through a great transition, and that we must adjust ourselves to the general trend of modern ideas. But God changes not. Jesus said, "Heaven and earth shall pass away, but my words shall not pass away." (Matt. 24:35) For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:9) And as God is from everlasting to everlasting the same unchangeable Being in whom there is no variableness, nor shadow of turning, the same yesterday, today and forever. Therefore his word changes not.

Hence it occurs to the writer that it is today as it was in the days of Zechariah, "And it shall come to pass that in all the land, saith the Lord, two parts therein shall be cut off and die; but the

third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God." (Zech. 13:8, 9.) This Scripture has under consideration a reformed people purified and tried through the Refiner's fire, that they may be one hundred per cent Christian. "Behold, I have refined thee, but not with silver: I have chosen thee in the furnace of affliction." (Isa. 48:10.)

Hence it is perfection and holiness that our Lord wants in his people, "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing: but that it shall be holy and without blemish." (Eph. 5:27.) For we have not been redeemed with silver and gold, but with the fiery trials and the atoning blood of Jesus Christ.

And too, we should appreciate the cruel mockery and suffering of the crown of thorns that pierced his brow, till his blood ran down his face, that we might wear a crown of glory. And think of the misery of those nails driven through his hands and feet, and the awful spear that was thrust

into his side, that opened that atoning fountain for sin and all uncleanness.

This was God's way and there is no other way but his way. For Jesus said, 'I am the way, the truth, and the life: no man cometh unto the Father, but by me.' (Jno. 15:6) "Neither is there salvation in any other: for there is none other name under Heaven given among men, whereby we might be saved." (Acts 4:12)

These Scriptures along with many others should awaken and strengthen our faith in our God, and inspire loving obedience and loyalty to "Him, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:14.) And thereby render us one hundred per cent Christians.

—Vienna, Va.

Don't Forget to Read the Bible.

## Three-Year Bible Reading Course

Motto: READ, THINK, ACT

Arranged by

CYRUS WALLICK, CERRO GORDO, ILL.

"Isaiah appears to have occupied a leading place under Hezekiah in the councils of the nation. It is far from unlikely that Hezekiah himself owed to the instrumentality of this fervent prophet the strong religious convictions by which he was characterized; and it is all but certain that Isaiah was his counsellor and helper in the great reformation which he effected. Amid the desolation of the kingdom of Israel, and the terrible judgments foretold on Judah, the bright visions of future glory presented in the writings of the prophet must have cheered and steadied

many a sinking heart. Many an earnest spirit must have been arrested by the striking views presented of the humiliation and sufferings, as well as the glory of the Messiah; but not a few must have felt like the Ethiopian eunuch in the days of the apostles, that such a message as the fifty-third chapter was not to be understood without some one to guide them."—Blakie's Bible History, p. 317.

The notes on Isaiah from Blakie's Bible History, printed in this issue are used by permission of the publishers, Thomas Nelson & Sons.

Why study the Old Testament? May we not have a symposium on this



question; answers from different ones? Let me hear from you.

How many years are covered by the first four verses of the first chapter of First Chronicles? This query is still open for answers.

**"Jeremiah** lived in the last years of the kingdom of Judah, when it was hastening on to ruin. He begins to prophesy B. C. 627, in the 13th year of King Josiah, five years before the finding of the Book of the Law, and continued for some time after the destruction of Jerusalem, B. C. 586, more than 40 years.

**"Jeremiah** was contemporary with Zephaniah and Habakkuk, and Huldah, the prophetess in Judah; Daniel and Ezekiel, in Babylon. Isaiah had been dead 70 years when Jeremiah began to prophesy."—Peloubet's Select Notes.

**"It** appears that Jeremiah's reputation as a prophet was very high among the Jews in the time of our Savior; for when the people were divided in opinion who Jesus was, some supposed him to be Elijah and others Jeremiah. His prophecies are repeatedly quoted in the New Testament as 'the oracles of God'."—Matthew Henry.

**"Living** in the most troublesome times of the Jewish nation, he felt keenly their fallen condition and foresaw clearly the destruction that threatened

them. \* \* \* He lived to see the kingdom go into the Babylonian captivity of which he had prophesied (25:11). The sins of the people weighed heavily upon his sensitive nature, so much so that he has been called 'the weeping prophet'." — Arnold's S. S. Commentary.

It is not too late to join the B. R. C. See announcement in Monitor for September 15. Begin with the Daily Readings for October and read several chapters a day until you catch up. Ask others to join. Send names and addresses for enrollment.

**"A Safe Guide Book".**—One of our members, in providing himself with a New Testament, says:

"I am arranging to go to California for the winter, and can't get along on the train without a safe Guide Book, as we often meet people who seem to be religious, but don't know what is and will be required of those who think any kind of practice will do" (See Psa. 119:105; Jno. 16:13; Matt. 7:21; 15:11; 24:24; Acts 1:8; 8:4; 4:20; 8:30, 31; 18:28; 1 Pet. 3:15-).

### For the Sunday School.

(Fourth Quarter, 1927)

#### Review Thoughts

By F. B. Surbey.

Elijah had courage and conviction. He despised indifference and the halting between two opinions on matters of religion. He said "If Jehovah be God, follow him: but if Baal, then follow him." To us as individuals or as a nation he would say, we can not be luke-warm or neutral, but

must choose between the gods of wealth, vanity or pleasures and the true God. Let us make definite and final decision and prove it with our life. One with God is a majority.

Elijah got discouraged and thus teaches us that we are not always as strong as we should be. When we are discouraged, God's word is the best cure. God speaks to us through his word, and by putting his will into our minds, and also by a still small voice if we listen in meditation and are willing to hear and obey.

Some characters in lesson three should not be overlooked. As Christians we are heirs and joint heirs with Christ. Naboth loved and stuck to his inheritance, and in like manner we should cling to our spiritual inheritance. Ahab coveted and pouted, and after he got what he wanted he found it cost his life and soul. Jezebel was like folks today who humor their friends and children, using even illegal methods to get for them what pleases them, only to find out that they have spoiled them and brought destruction to the ones they sought to please and to themselves.

Elijah again comes on the scene. He boldly meets Ahab and rebukes him. We must boldly and openly rebuke sin

even though folks may call us their enemies. We are not their enemies, but warn them because we love them and do not want them to sell themselves to do evil, as Elijah told Ahab. How many professing Christians have "sold out" to go with the current?

The need for prophets today is evident. They are needed in the home, church and state. A vision of the condition and needs of humanity, and a knowledge of God's will, is already a strong call. If we are willing to surrender self and sacrifice as the prophets of old did, God can make prophets from the ordinary walks of life to supply the modern needs.

Amos and Hosea brought God's message to Israel as it should come to us today through our modern prophets. They uncovered sin and foretold the wages thereof. Along with this they made clear the loving kindness of God and his power and willingness to protect and save Israel. If, after we have been warned by our modern prophets who faithfully have discharged their duty according to Ezekiel 3:18-19 and II Tim. 4:2, and have read God's word to us, we then still go on in sin, God's judgments

will come to us as they did to Israel.

Micah comes on the scene and also denounces sin, and like Amos tells us what to do: cease doing evil and do good. The burning question is not how we can best promote our selfish interests and the affairs of this world, but "What doth the Lord require of thee?" Micah says the Lord will not be pleased with their burnt sacrifices but with just doings and a humble walk with God. Is it possible that all our regular weekly services in the Lord's house can only be displeasing to God? John, the Baptist, would say we should have our hearts prepared before we come to our public services. Samuel said, obedience is better than sacrifice. Paul says we should be an ensample to them that believe, in word, manner of life, faith and purity. Micah tells the people to look back and see what God did for them, and then shows them that in turn the Lord requires of them to really do something for God.

Isaiah refers to true worship. If we could get a vision of God, as Isaiah had when he was called, before we leave our homes for his house, it would be a splendid foundation on which to build true worship. God is a spirit and

they that worship him must worship him in spirit and in truth. It is not worship to go to the Lord's house to see and be seen, or to discharge a duty that the neighbors expect of us, or to justify the remainder of the day in vain pleasure,—no, we should see God in his holiness, then feel like David when he said, "My soul longeth, yea, even fainteth for the courts of the Lord, for a day in thy courts is better than a thousand." With this feeling we can confess our sins, open our hearts for the wondrous truths of his word and pray for grace to live them the following week.

Right worship prepares us for right living which Isaiah also teaches. Right living includes thoughts, words and deeds. "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." (Psa. 19:14). "Blessed are they that do his commandments." (Rev. 22:14)

Isaiah does not overlook the fact that God's laws are for nations and rulers as well as for individual subjects. Many of the prophets and apostles had to deal with the rulers of the land.

In summing up our thoughts on the early prophets, we



should conclude and remember for our own present and future good, that God's modern prophets have a message for us from him. We should hear their message now. Luke 16 tells us the conversation between Abraham and a certain rich man who was in torment and wanted Lazarus sent to testify to his living brethren, but Abraham said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Let us hear God's prophets now.

North Canton, Ohio.

## HOW READEST THOU?

T. A. Robinson

"And he (Jesus) said unto him (the lawyer), what is written in the law? How readest thou?" (Luke 10:26) Understandest thou what thou readest? (Acts 8:30) We are made to ask in wonder today, what is wrong with the professed, devout people of today? Perhaps, too much formality and not enough Christianity.

Ho readest thou? Well, we all must read it alike, but some say that the Scripture does not mean what it says. Well, if God did not mean what he said, who is able to

tell what he meant? Not one. The trouble is that humanity is possessed with the great international sin of unbelief, which is a curse to the world, and the churches. God is the author of true faith, but the devil is the author of disbelief, and in his cunning way he approached mother Eve and caused her to doubt and sin the sin of commission, which has led to the woeful sin of omission (leaving off doing what God commanded we must do, as well as he hath said we must not do.) So, understandest thou what thou readest?

A true faith is one of the fundamental principles of salvation, for without it we can not please God. (Heb. 11:6) Christ who knows the hearts of all men had to rebuke his apostles for lack of faith, for he said to Peter on the occasion when Jesus came walking on the water, the disciples feared, and Peter cried out, "Lord, if it be thou, bid me come unto thee." Jesus said come, but he began to sink and cried out for help. Jesus saved him, but said "O thou of little faith, wherefore didst thou doubt." And on another occasion when Jesus came down from the mount and a man brought his epileptic son to be healed, saying I brought him to thy disciples and they could

not cure him, and Jesus said, "O faithless and perverse generation, how long shall I be with you? How long shall I bear with you?" I am wondering now how much longer he is going to bear with this faithless nation, and ungodly church-goers that are trampling his law under their feet. Again—How readest thou?

Paul says, "Let God be true and every man a liar." Now we must admit that every word of God is truth, and must stand to be fulfilled even to the jot and tittle (least and smallest part) Let's ask ourselves where we are going to spend eternity or what will the harvest be? 'Sad, sad, it will be, no room in heaven for thee!' Why? Because we did not have a saving faith. To do his will but was self willed to do as we pleased. Please read and understand that God does not promise heaven to us just for obeying a part of his word (the part that suits us best), or he never would have warned us, saying, "Why call me Lord, Lord, and **do not** the things which I say"? Also "Not everyone that sayeth unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." And "if ye love me ye will obey my saying, and if

ye love me ye will keep my commandments." Oh, there are so many warnings given all through God's plan of salvation, that I am at a loss to understand how people can claim to be Christians nad ignore so many of the commandments, when they read so plain. As a priest once said to his members, how can you call yourselves good Catholics and disobey the rules of the Catholic church?

So I wonder how people can expect to be saved when they sin and grieve the spirit of God, and break the seal of redemption. For we must have the spirit's seal or we are doomed to despair. Jesus says, (Matt. 5:19), "Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called least in the kingdom of heaven, but whosoever shall do and teach them the same shall be called great in the kingdom of heaven." Do you see what is written in the law? Or how readest thou? We have one choice. What is our choice? Full faith and whole-hearted obedience and get salvation, or do as we please, and lust after the world and be eternally lost?

Paul says we can sow to the flesh and reap corruption, or sow to the spirit and reap

everlasting life, for such seed as we sow that kind we must reap, for when we get over there and the judgment is set, we will have to take our medicine, whether bitter or sweet, good or bad, life or death, which?

Then why not obey

While it is called today,

As we have no assurance

Of any other way.

—Eldorado, Ohio.

## POST MILLENNIUM AND MODERNISM EXPOSED

W. Y. Smith

Post millenium as claimed by some professed Christians today. Let us consider the author for a moment. About the year seventeen hundred, this error crept into the church known as post millennium. First instituted by Daniel Whitby, an English divine. He called it the new way or a new hypothesis. He claimed that the church would prosper and extend until the world should be converted and this triumph of the church would constitute the millennium. And that Jesus would not come until after the millennium. Some claim he (Jesus) will not come any more. But see what Jesus says, "Let not your heart be troubled; ye believe in God,

believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." This is a blessed thought. "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." (John 14:1, 2, 3.)

Now let us see what the scoffer says: "Where is the promise of his coming? For since the fathers fell asleep all things continue as they were from the beginning of the creation." (2 Peter 3:4) This Scripture reminds one of post-millennium. As the Scripture in John 14:1, 2, 3, is so plain that a man though a fool can not err therein. There is no weight to post millennium. Now therefore, to verify this truth turn to Acts 1:10-11: "And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you, into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:10-11) Strange indeed, that the church in the face of such evidence should drift away from the simple teaching of



the word and the faith of the fathers. It is a shame and an insult to our Heavenly Father to claim post millennium or evolution and modernism. These errors have not only crept into the church but have been accepted by the great majority of Christians, pastors and people. This is the principal point of the question. It looks as if Christ will come at any moment. Again, "Will a man rob God, yet ye have robbed me." (Mal. 3:8)

Now I understand most of the liberal element have accepted the above named errors for which I am very sorry. We saw in the Bible Monitor about six months ago asking some one to write on this subject. I will endeavor to open, also to write on Evolution. An observation came to my notice some time ago in a school book entitled 'Darwinism', from which evolution comes.

Now let us begin at the rudiments and teach our children at home that it is wrong to even study such books as evolution at school! Now look at our high schools and colleges of education. The young peo-

ple are brought up in that belief of evolution, but it is the duty of us (parents) to teach them more out of the book of Genesis. That God created all things, even the monkey and ape. Now since evolution is taught in school the boys and girls believe that way. I do not blame them. Do you? We read the very hairs of our heads are numbered. Was the monkey intelligent enough to number them? Again, is it possible that about 90 per cent of the people, Christian preachers, and all (but we hope none of our fraternity) see that way? God warned Israel through Moses what would befall them if they would not hear him. We quote: "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God to observe to do all his commandments and his statutes which I command you this day, that all these curses shall come upon thee, and overtake thee." (Deut. 28:15, 16.)

These words were spoken by God through Moses about 4000 years before Christ, hence the warning God gave Israel, is to us also. Will we deny God? Again, did the monkey or ape

ever speak as Moses did? He spoke to God face to face on Mount Sinai. Did the animals? Therefore evolution has no foundation. I give this Scripture to show that man nor animal has no power, but God has all power. When he (God) told the children of Israel what would happen, did it happen? Yes, it came to pass, A. D. 70. Think of it. Will God wipe man off of the face of the earth for his disobedience as he did Israel? Is it true that our Heavenly Father created the animals to rule the universe when he said let us make man in our own image? Fathers, since these three errors are ventilated let us teach our children often of the evil of them.

—Shaw, Oregon.

## WHY I AM A CHRISTIAN

J. G. Mock

There are few that can truthfully answer the above question (although many will venture to answer) but will be found wanting. God created man pure and holy without sin (immortal). Death, hell and the grave had no terrors for him. But through disobedience man fell and became mortal. Death, hell and the grave be-

came terrors for him. But thanks be to God he promised a Savior (Gen. 3:5). Man was driven out of the beautiful garden of Eden. Man was taught by types, shadows and prophecy of the coming Christ. the redeemer of the world. Christ came in due time as promised by God and prophesied by his holy prophets and opened the way back to immortality. The way to the tree of life in the midst of the paradise of God. (Rev. 2:7)

But let us look at the way mapped out to us by the way of the cross for us to follow. God instituted the altar of burnt sacrifice for man, the closest that man could come to God. The altar represented the twelve tribes of Israel, etc., and the sacrifice represented Christ. The altar of incense represented the prayers of the saints. The veil represented the wall or partition between the two dispensations. But that has been removed and so are the types and shadows of the old law. Christ, the bright and morning star brought light or the Gospel age. Christ, the light of the world shone forth in all its brilliancy. Being crucified for the sins of the world he left on record his word, his will or testament and if we comply with his will we be-

come heirs and joint heirs with Christ to immortal glory. His precepts and examples are not hard to obey if we follow in his footsteps and the proper motive. Not for selfish gain, not for fear, but from the true motive, love. If we accept his teaching the Holy Spirit will enter our hearts and will lead, guide and direct us into all truth.

To be heir with Christ to a heavenly home, to associate with God the Father, God the Son, the redeemed and the holy angels throughout eternity, is it not worth while?

—Martinsburg, Pa.

## THE GREAT CONTRAST

C. Shearer

Revelations 22:74 says, "Blessed are they that do his commandments that they may have a right to the tree of life and may enter in through the gates into the city". The 75th verse says, "For without are dogs and sorcerers and whore-mongers, murderers and idolaters and whosoever loveth and maketh a lie."

Friends, let us stop and take a respective view of ourselves to see where we are at. Let us use these two verses as our compass on the sea of life, for if we are living according to

verse 14 we shall enter the haven of rest, for the word says we will have a right to go through the gates into the city. But if we are not doing the commandments, then the word classes us as dogs, liars and so on. But some may say I do not lie. Let's see, turn to 1 John 2:4, "He that saith I know him and keepeth not his commandments is a liar and the truth is not in him."

Notice what he calls the liar. Turn to Revelations 21:8, we notice there that "all liars shall have their part in the lake which burneth with fire and brimstone which is the second death." Then let's lay aside our own ideas and accept and obey the commands.

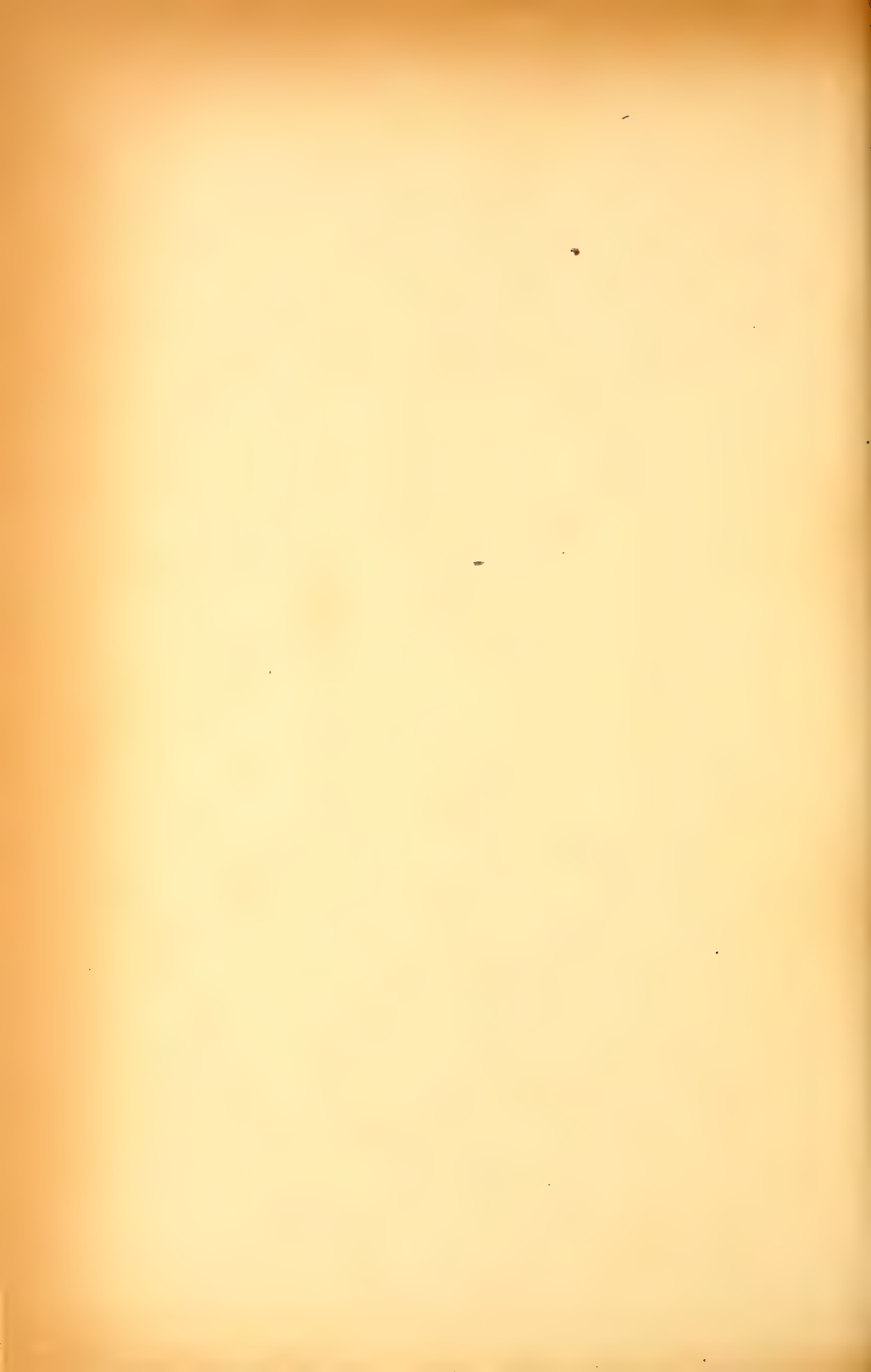
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# BIBLE MONITOR

VOL. V.

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"For the faith once for all delivered to the saints"

OUR MOTTO—Spiritual in life and Scriptural in practice.

OUR WATCH WORD—Go into all the world and preach the Gospel.

OUR AIM—Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## THAT FIRST CHRISTMAS MORNING

That one morning of all mornings, the one morning that left its impress on the affairs of men, that one morning that caused the nations to take notice, that called a halt to the cycles of time to make adjustments, the one morning that revised, and revises the calendars by which time is measured, the one morning that brought awe and astonishment and consternation to the rulers, both civic and religious the one morning that brought joy and gladness to men and glory to God, **that** morning, we celebrate today as the one great event of the passing years.

Of all the messages borne to earth by angelic hosts, by prophet, seraph or seraphim, the message that came to the humble Judean shepherds on that eventful morning, none was ever so important, or meant so much to mankind, or was fraught with such momentous

consequences as the "Behold I bring you good tidings of great joy" which greeted the ears of those awestricken, and fearful men on that first Christmas morning.

"Be not afraid" said the angel, "for behold I bring you good tidings of great joy which shall be to all people." **To all people.** How wonderful! Not only to "me and my wife, my son John and his wife, us four and no more," but **to all** people, in every age, in every country, and in every clime.

Good tidings to the shepherds, to the Jews, to the Gentiles, to the bond and to the free, to the Whites and the Blacks, the rich and the poor alike. "For there is no respect of persons with God". The soul of the beggar by the way, the Hottentots of Africa, the Indian on the plains, the Patagonians of the South, the Esquimaux of the North are equally precious in His sight with those of the more civilized and enlightened of the



most progressive nations on the globe. For "of one blood" have all peoples been created. And which of all is most important in His sight, is not for us to say. True, after our manner of judging there would perhaps, be much discrimination and bias, for we "look on the outward appearance," but with Him who "looketh on the heart" and "judgeth righteously"; the distinctions because of social, moral, civic or intellectual standing, prestige, or lineal descent, or ancestral claims are not recognized, and "cut no figure."

And what are those "good tidings?" Why, "unto you is born this day in the city of David a Savior, who is Christ the Lord."—And why should this be "good tidings"? Well, we say, "because the world needed a Savior." But did they know it? feel it? want it? Does the world today need Him? want Him? Has the world decided yet "what it will do with Jesus?" Has it yet realized what that first Christmas morning meant to mankind? Has it occurred to us that this was God's way of "laying help upon one that is mighty and able to save to the uttermost"?

We are told "when the fullness of the time had come God sent his Son, born of a wo-

man, born under the law, to redeem them that were under the law, that we might receive the adoption of sons." Then to receive the adoption of sons, or become the children of God a Redeemer was necessary. This Redeemer was the outgrowth of that first Christmas morning. The babe born that morning and laid in a manger was a child of prophecy, king of the Jews, and the Redeemer of mankind from the curse of the law, and until this was done, mankind was doomed to eternal death.

Not only so, but that first Christmas morning brought us a Savior. It was said of Him before he was born, "Thou shalt call his name Jesus, for he shall save his people from their sins." And John the Baptist pointed him out as the "Lamb of God that taketh away the sin of the world." And Paul says, "There is none other name under heaven given among men whereby we must be saved." And all this because of that first Christmas morning.

In the birth of the babe of Bethlehem, God verified the truth of his prophets. "The scepter shall not depart from Judah nor a lawgiver from between his feet until Shiloh come," said Moses. And "a prophet shall the Lord your

God raise up unto you from among your brethren like unto me," was God's promise through Moses. Isaiah is more pointed. He looks down the vista of time and in prophetic vision sees that first Christmas morning and assures us, "a child is born, unto us a Son is given," and it happened on that first Christmas morning, the morning we now celebrate as the anniversary of that child, our blessed Lord.

### THE LOVE GIFT

It has seemed to us well at this season of the year to think of the love of God for us, the love that was so great that it prompted God to send his only Son, that whosoever would believe on him should not perish, but have everlasting life. He knew the load of suffering his Son would have to bear, and yet he "so loved the world" that he gave his Son for its redemption.

Then it is well to think of the love which the Son had, so great that he was willing to come, live through trial and suffering, endure a terrible death, be counted with sinners, in order that he might open for us the way of life. "Greater love hath no man than this, that a man lay down his life for his friends". That is the measure of man's love.

But for us, while we were still enemies, Christ died. Nay, more: he died for many who are still his enemies. They will not come unto him, that they may have life.

If we would but think more of the love of God for us, and less of the few things he asks of us which we are not willing to do, we and all the world would be much better off than we are or can be, so long as the present spirit of disobedience controls men. So much is told us in the Book of the love of God for us. It passes our understanding; but the more we think of it the greater it appears to us, and the more we feel that since he so loved us, we ought to love him and one another, as his Son gave us commandment. The trouble with us is that we think more of the things which we want and cannot get, than we do of the things which have been given us without any effort on our part.

The love of God is not merely great: it is abiding. What a gift the Lord offered his followers just before he ascended: "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love." "The Father himself loveth you, because

ye have loved me." And then a test and a promise: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." This is not merely calling upon those who keep his commandments, but it is living with them "unto the end of the world." And if they are with us to the end of the world, they will be with us through those trying times, and for all eternity.

The gift has been offered us. Have we accepted it or are we ready to accept it? There is but one condition attached, which is that we love one another and love Christ. The test of our love to him he gives: "He that hath my commandments, and keepeth them, he it is that loveth me." Often we hear persons talk of the trials they must undergo in order to follow Christ. Even what we call trials is a blessing, if rightly used, for "the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

Love is the great thing, the greatest thing in the world; love is of God; God is love. "This is love, that we walk after his commandments." "This is the love of God, that

we keep his commandments; and his commandments are not grievous." "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

"God so loved"; God so loves the world that whosoever comes unto him, he will in no wise cast out. It is well for us to think of this great love at this season when we celebrate the birth of our Lord into this world. We too seldom stop to think why we celebrate; and we are prone, too, to forget how we should celebrate. We fear that much of the joy shown during holiday season is anything but holy joy. Brethren, these things ought not to be. We need to get closer to our Lord, to follow more closely in His steps; otherwise we shall not glorify our Father in heaven as we should.

God so loved the world through the ages that he has been constantly calling men to come unto him. When Jesus was here among men his invitation was, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon



you, and earn of me; for I am meek and lowly in heart; and ye shall rest unto your souls."

And within a few verses of the end of the Book we have the final invitation from the Lord: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

### LEADERSHIP

Ord L. Strayer

From the beginning there have been individuals who have stood out boldly above their fellows in achievement, forcefulness and general ability. They have occupied chief or prominent places in the community and state activities. These have been especially fitted by the force of their ideas, character or genius or by strength of will or rare administrative ability to arouse, incite and direct men in conduct and achievement. These individuals have been called by many different names but the term **leader** is all inclusive.

It is necessary to success in human enterprise that some individual take the initiative and organize for efficient action. This is necessary also

from an economic standpoint that duplication of endeavor might be eliminated. Enterprises that are not endowed with administrative ability are almost uniformly failures. The very few successes that have been noted which have lacked this organization have been brought about because of an overwhelming preponderance of real worth and not because of lack of efficiency but in spite of it. They have been based on principles that have from their very nature gripped the souls of men and made the necessity for them strongly felt.

There has been much agitation of late in certain quarters, particularly ecclesiastical, for the development of a leadership. The word flashes on the consciousness from every angle. Speakers tell us from the pulpit and platform of the absolute futility of attempting to carry on any line of human endeavor unless under the eagle eye of trained leadership, whatever that may mean. Magazine articles attempt to impress the same statements upon our minds and dooming to utter failure any enterprise not endowed with this ethereal characteristic. Numbers of our colleges are committed to the

same fallacy and in addition to these old, established institutes, summer camps are maintained and provided with directors for the instilling of these mythical powers into the mind and being of all who may be induced to enter the confines, as if by some strange and mystical mesmerism and the qualities of leadership might be instilled and leaders turned out by the dozen or by the barrel. This is not the way to discover leaders. About the net results are two weeks of supervised play, a number of observations already obvious, and a wholesome dislike is instilled into the mind for those who may be so bold as to lift their voices to protest the worldward tendency of the church.

Leaders may be good or bad. They may lead enterprises which are altruistic and helpful to mankind, or they may head movements which are calculated to cater to selfish interests and secular tendencies. A selfish man has no place as the head of the first group and unless he, by sharp practice, obtains a strangle hold on the pulse of his followers, which condition unhappily is not unknown, his executive life is due to be cut short. The same ten-

dencies applies to secular enterprises would spell his unqualified success. Leaders of this latter class may be schooled in the science of business. They may be versed in accountancy and business administration. They may be letter perfect in factory and production management but the man who attempts to take over the administrative reins of a religious enterprise must have in addition to all other attributes we may think of as indispensable the inspiration of Heaven.

Let us study for a few moments the false shepherd who has by some means attained unto leadership and has succeeded in hoodwinking the greater part of the sheep. We will imagine him to be man of uncertain age, howbeit old enough to be held accountable for his deeds. He is strongwilled and has no sympathy for anyone who deigns to be so presumptuous as to think any other plan might work than that which emanates from that mighty brain. He is haughty and contemptuous and meets opposition with scornful insolence and studied insult. He attends all important conferences of the body and expects a hush to fall over the audience as he

ascends to his place in the forefront with pompous indifference. He dresses as suits his fancy, having no regard for the mandates of his organization and he attires himself in the manner of the majority of those among whom he is visiting, catering to influences and financial consideration. He has written some poetry, more or less worthy, which some zealot who has been blinded by the glamour has set to music, falsely so-called, and children and grown-ups alike are told in hushed tones who is the author of these beautiful (?) sentiments. One can readily imagine arranging an interview with "The Presence", and when after satisfying the secretary to the under-secretary, the interview is finally arranged, due instructions as to behavior within the Sanctum Sanctorum are solemnly given. Arrived in the inner chamber, the visitor is greeted with a look of impatience and an oily sauvity at first disarming but very soon disgusting. He wishes the visitor to understand he has been very busy studying the problem of the "movement." He has, in fact, been planning with diabolical cunning how he can squelch the opposition which is getting uncom-

fortable. His plans are not to bring about another inquisition. That would be too merciful and besides would make it necessary to answer difficult questions asked by civil authority. No, this monstrous charlatan is planning to strip these unfortunate recipients of his wrath of all their hopes and ambitions. By lying insinuation he will cause them to come under the ban of the organization, and set their work of decades at naught. He will thus strip them of their right to function officially and contemplates for these men a living death from broken spirit. Certain others he has planned to blind by putting them on important committees, always, however, keeping a majority of the committee of tried and true followers of "The Presence. Also he has been working on his speech to be read before the great conclave in which he will tell all who will listen that he and his companions in the administration could get three or four times the money in private enterprise that they are getting in the organization with which they are supposed to be sacrificing their lives. In this way he will be able to keep the eyes of the poor dupes off the inroads he and his



syncophants are making on contumely he expects to be able to forestall any inquiry into the amount of salary and allowances which he and his secretaries are taking from the coffers, given from hard earned accumulations of industrious members. His entire time is spent in running the organization according to his will and by subterfuge and coercion changing things within the organization which do not suit his fancy. He will soon see the handwriting on the wall or his organization is quickly doomed to dismal failure.

The successful leader must have a strong will but there is a great difference between being forceful and being stubborn. The stubborn man is selfish and drives blindly on. The man of forceful character looks to the author and finisher of his faith for guidance and attempts to find God's way of doing things. The ungodly are not so.

Efforts have been recently made to belittle the leadership of the Dunkard Brethren Church. These efforts have met with no negation on the part of the leaders attacked. Thru it all they have accepted the criticism with the greatest Christian grace. It is true that our leaders are not

men who have crammed their minds with a lot of learning of this world, much of it changeable and worse than useless. They are not men who care to use the blatant fanfare of trumpets and circus methods of advertising. They are not schooled in the use of diplomacy with intent to mislead and by subtleties bring about things which are not adaptable to the original idea but even their direct enemies cannot question their sincerity. This critical spirit seems to come from a tendency to belittle that which we do not care to investigate fully.

It is high time that this cricanery should be brought to an end. It is in no way hurting the men against whom the attacks are directed nor the movement which these inspired men of God are fostering. It is also high time that those men who are perpetrating this outrage should as soon as possible attempt to preserve any shreds of self respect that may remain and direct their intellects into more honorable channels. There is still time and the need is very apparent. Slander is dishonorable and reduces the perpetrator to levels which it is difficult to describe conventionally. If the Dunkard

Brethren Church is not a righteous movement it should and will die in spite of anything those within it may do. If it is as was intended when it was founded, it should and will persist in spite of anything and everything anyone of its enemies may do and in spite of fire and sword or exquisite torture.

The qualifications for Christian Leadership are Love, Joy, Peace, Gentleness, Faith, Virtue and Purpose. If after these are noted, any attributes remaining as being desired they may be had by asking of God, the Great Leader, who giveth to all men liberally and unbraideth not.

The story is told of the humble cobbler, Theocrite, in an ancient city, how he desire that he might worship God once as the leader of his sect and then would be satisfied to die. He obtains his wish, but carried away with the honors of his office loses his humility and becomes proud. He is thrown down from his position of honor and pomp and placed again in his humble calling, to learn again the lesson of humility and worthiness. The intent of the heart coupled with Divine inspiration and guidance will insure a leadership which

will accomplish great things for the upbuiding of the Kingdom.

Vienna, Va.

## CHRISTMAS

By F. B. Surbey

Christmas is coming. Shall we not look back to the first Christmas and see how far we have slipped from the real meaning, the real spirit of Christmas? When Christ was born into the world, the world was dark. Few saw the light of prophecies. The masses about Jerusalem were asleep. Only a few saw the star. Only a few heard the message of the angel. They were asleep to the joyful event. In darkness to the value of their Gift. The Inn-keeper missed the opportunity of his life by not making room for the Christ Child. Herod and the rulers were not willing to receive the King that was born at their very doors, but Wise Men of the East came a thousand miles to find and worship Him.

So it is today. The world at large is asleep to the real significance of the day. Only a few appreciate the joyful event. Only a few realize the value of God's great gift to us. Even the children are

taught more about Santa Claus than about the Babe of Bethlehem, the Holy Child Jesus. Is it any wonder the older folks are slipped off the track in the manner of celebrating the Day? What can we expect of the rising generation? Is the modern way of celebrating by feasting, by lavishly spending money for vain gifts, and by giving for policy's sake to those from whom we may expect gifts in return, the right way to celebrate the birthday of our Lord? No, Christmas is not found in boxes or purses, nor on a tree. The spirit of Christmas is the spirit of Christ. The spirit of giving gifts that are eternal.

To us Christmas will largely be what we have in our hearts. Herod and the rulers of Jerusalem could have brought just as many and precious gifts as the Wise Men did, but to them Christmas was a day of receiving, because they were selfish and jealous and envious. To the Wise Men it was a day of worship and giving. We must not let the rattle of the package, and the jingle of the bells, and the crave of the appetite drown out the message of "Peace on Earth, Good will to men." "For unto you is born this day in the City of David a Savior,

which is Christ the Lord." Let us make room for Him in the inn of our hearts, and make Him King of our lives. If we do this we will feel like bringing Him gifts of praise and adoration, and His needy the necessary material gifts and the gifts of comfort and cheer. Then, too, we can continue to herald the angel's message to others.

Many, no doubt multiplied thousands, will wrongly celebrate the day, many are engaged in war, many are satisfied with a Herod for their king, blind to the light of the star, and deaf to the angel's message, yet God has not withdrawn from us the message of Peace and Good-will. Christmas will continue to be until the Babe of Bethlehem will come again as King of Kings and Lord of Lords. Let us be thankful for that, and let every Dunkard brother and Sister be found preparing for His coming by properly celebrating Christmas, 1927.

Star of the East, O Bethlehem Star!

Guiding us on to Heaven afar,

Sorrow and grief are lulled by thy light,

Thou hope of each mortal, in death's lonely night!

—No. Canton, O.



## TO OUR AGENTS

Many subscriptions expire with this issue, and renewals will depend largely upon you. Many folks mean to renew but often neglect unless someone reminds them. The new year is a good time to start. Long winter evenings are here and the family needs good reading matter. The "Monitor" will supply that need. Let's get busy now while we think of it "Let we forget."

Brother, sister, if there is no agent in your community, just write and tell us you want the "Monitor" or, better still, just get busy yourself and get up a club and send the names and addresses adn we'll take care of the rest.

## MERRY CHRISTMAS

Not being able to see you and not having time to write you personally, we wish in this way to extend a merry greeting and our kindest regards to all the "Monitor" family, and our thanks for forbearance ith us. Especially do we thank our contributors to whom we owe so much for the high esteem and kindly favor with which the "Monitor" is being received.

May the coming year bring us greater victory and closer

fellowship with one another and with our Lord Jesus Christ.

## THANKSGIVING

Glenn Cripe

This is the time of the year that America thinks of as the thanksgiving season. A day is set aside by the government as a legal holiday, for the purpose of giving thanks to God for the blessings he has given the people and the nation. It is a custom, that in this country originated with the Pilgrims, who made it a day of feasting and thanksgiving for the blessings God had given them.

The usual way of observing this special day, is to have a great dinner of all the good things we can afford, eating to excess, and then having a riotous time the rest of the day. Among some religious people it is different; there is public worship where thanks is offered to God for his goodness during the past year, also, there is usually an offering taken for some line of Christian endeavor.

Let us briefly consider thanksgiving.

First. Who should give thanks.

Probably the first man we think of as giving thanks, is

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Grant Mahan, Homestead, Fla., Associate Editor.

the upright man. He is always honest and just, giving credit to the proper source of his blessings. This sort of a person recognizes that the good things he has received are from God, and so, he being just and honest, praises and thanks God for them. "Rejoice in the Lord, O ye righteous: for praise is comely for the upright." (Psa. 33:1) The upright man gives thanks.

The next that we think of as giving thanks is the poor and needy. It is usually the poor and needy who appreciate it most when something is done for them. It was this class who received Christ the most read-

ily. The man who is destitute and in great need is usually very thankful for it when help is received. It is such that God does help. The poor and needy should give thanks.

We can not think that those who love God would leave a day go by without giving thanks unto him. "Ye that fear the Lord praise him." (Psa. 22:23) Many times in the Bible we find the word fear used for love or trust. Those who love and trust God certainly should give thanks unto him. Theirs is the true and living God, while others worship gods of wood and stone. Certainly the man who loves God will give thanks always.

Second. What to give thanks for.

I will worship toward thy holy temple, and praise thy name for thy loving kindness and for thy truth. (Psa. 138:2) Indeed we should praise him for his loving kindness. Many times we would go astray, for we are weak creatures and prone to sin, but he in his kindness has guided and instructed us in the right way. Evil is everywhere on this earth, yet it has passed us by because of the loving kindness of God.

"O give thanks unto the Lord, for he is good: for his

mercy endureth forever." (Psa 107:1) Our God is good and merciful. If it were not so, we should not be here today. Our mistakes have been many, our failures have been often, and we have all fallen short of the divine law; yet he has been good enough and merciful enough to give us another opportunity to do that which we should, and has said he will remember our sins no more casting them into the sea of forgetfulness.

"I thank thee, and praise thee, O thou God of my fathers who hast made known unto me now what we desired of thee." (Daniel 2:23) God makes wisdom and in his strength we can do much. At times we have difficulties to overcome, or great decisions to make, then it is, if we will ask that he will give us wisdom and strength beyond that of other men. Let us give thanks for it.

The greatest that we can give thanks for is the gift of God's son. The apostle has said, "Thanks be unto God for his unspeakable gift", and he was right. With the gift of the Son have come great blessings and gifts far beyond anything that man could ever bring to us. He is indeed God's unspeakable gift. We can not in manner begin to give enough thanks for this gift. This is the

greatest and grandest gift ever given man, and it is given to everyone who will believe. This gift is that which we should give thanks for beyond, or above all others.

Third. When to give thanks.

David said, "I will bless the Lord at all times: his praise shall continually be in my mouth." (Psa. 34:1) Too often people think that thanksgiving is a seasonal affair, that a certain day or time of the year is meant for thanksgiving. I am inclined to think that the American nation as a whole looks at it that way. David thought otherwise. God's blessings and his help is ever before us. We continually have occasion to bless and praise God.

Another time to give thanks is before meals. Of this Christ gave us an example. (Acts 27:35) I believe that this time of thanksgiving is the time that is most commonly observed. Even it is sadly neglected. Many families who at one time found occasion to thank God for their meals, have dropped this important matter, and others have never observed it. If this is the condition of our homes there is no time like the present to begin.

Another time, mentioned in the scripture, for giving thanks is when we come to the church house that is dedicated



to God. (Psa. 100:4) When we go to church, it should be a time to thank God. That should be one of the reasons we go. Too often people go there to see how their neighbor is dressed or to meet their acquaintances. It is true, many churches have degenerated into societies and are no more organizations whose primary purpose is the worship of God, and the extension of his kingdom. God's house is intended primarily as a place of worship, let us keep it so.

Fourth. How to give thanks.

One of the ways by which we can give thanks, is by our speech. Every day we talk to some one, then it is that we should give credit to the proper source of our prosperity. Many times we like to make others think it is through our own wisdom that something noteworthy has been done; give God the credit for it. When we have been strengthened in our Christian work, when we are joyful, then tell it. The psalmist has said. "Come and hear all ye that fear God, and I will declare what he hath done for our soul." Psa. 66:16.

Probably the method of giving thanks that is most pleasing to God, is by the life we live. Psa. 119:7. I will

praise thee with uprightness of heart, when I shall have learned thy righteous judgments. Constantly we can show our thankfulness to him in the manner we obey him, by living his commandments. Which do you think appreciates God's goodness most? The one who obeys him, or the one who disobeys. God knows by your actions whether the praise we give him is only mouth praise, or if we really mean it. Let us constantly thank him in a life of service.

He has desired that those who are his disciples should assemble together periodicaly. Then, when we assemble together is a good time and place to give thanks. Praise God by attending church. Your neighbors will see you go there, and they will know that you are giving God praise. Your act of attending church is giving thanks unto God.

Let all give praise unto God. There is nothing stirs man's heart more than the mighty spectacle of thousands of people performing one act at the same time. When we see a great army going past with it's tens of thousands of men all keeping perfect step; that is a sight we do not forget in a night, we remember

it for years. It is the same in religious affairs. When the Christian professing world observes Thanksgiving as it should be kept, it is a mighty influence for the advancement of God's kingdom.

Let us all, not only during this thanksgiving season, but constantly, offer praise and thanks unto our great true and living God.

—Goshen, Ind.

Remarks—By oversight the above did not get into the Thanksgiving number. It is too good to hold over until next year so we give it to you now.—Ed.

December 12 there came to our desk from Shippensburg, Pa., a card on which was typewritten: "Dunker is the German for Dipper, so one baptized by immersion is a Dunker. Therefore the Dunker Brethren church" — the balance so obscured by ink from the stamping machine in the post office as to be indecipherable. Will the author please report? His name even could not be made out.—Ed.

Plainview, Ohio.

We held our regular quarterly council December 1. Bro.

T. A. Robinson was present and opened the meeting by reading Psalm 133 and gave a short talk which was very helpful.

We selected the officers for the coming year, Bro. Josiah Brown clerk, Bro. Harry C. Bowser treasurer. Sunday school officers, Bro. Alvin Baker superintendent and the writer secretary.

Irene Diehl, Sec.

R. R. 2, New Lebanon, O.

Goshen, Ind.

Oct. 23rd Bro. L. I Moss began a series of meetings at Goshen, Ind., It was expected that Bro. Cocklin of Mechanicsburg, Pa., would hold these meetings, but it so developed that he could not come so Elder Moss took his place.

The services were well attended, and we were strengthened both spiritually and also in number.

The last Saturday of the meetings a love feast as held with 93 communing. Members from neighboring congregations were present making the meeting more interesting.

Such services, as these have been help to us in our Christian life and inspire us to greater and nobler efforts.

—Glenn A. Cripe.

Waterford, Calif.,  
Nov. 22, 1927

Dear Monitor Readers:

On Nov. 13 the members at Waterford decided to go down to the home of our Elder Bro. Garst at Fair Meades, Calif., and have services at their home as they have been coming the seventy miles every Sunday to be with us.

We had a very enjoyable trip and Bro. Brunton gave us a good sermon on "Hold what thou hast, that no man take thy crown." There was a basket lunch at noon and in the afternoon Bro. Garst talked to us for a short while on the anointing service.

There were fifty-three present, quite a few visitors.

It was a day well spent and we all appreciate more the sacrifice our Elder and the other five members at Chowchilla make each Sunday in coming so far to worship with us.

Sister Gracie Andrews  
Cor. Sec'y.

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### NOTES FROM ELDORADO, OHIO

Just a few lines to let all know how the cause is growing in our part of the community.

As for some time no we have had the use of what is

known as the Spring Hill church just eleven miles west of Greenville, Ohio, and seven miles southeast of Union City, Ind. Having all-day services here every second and fourth Sunday of the month and every first and third Sunday at Elorado, Ohio, at present using a room of the school house in this village. Thus alternating the services at the two places by this making it closer for all the members.

We just closed a ten day revival meeting on Wednesday evening, November 16, at the Spring Hill church. Bro. L. I. Moss of Fayette, Ohio held the meeting. We can each say that by this meeting we were greatly benefitted, not only us as members but the community as well, the attendance was good. As a result of the meeting there was one baptized and one came from the Church of the Brethren. There are several more very interested so we expect more to sign up in the near future.

On Sunday, Nov. 20, we had two very uplifting and interesting services at the school house at Eldorado having a filled room of interested listeners. Bro. Luther Petry preached at the morning service and Bro. T. T. Robinson



in the afternoon.

We now geratly rejoice that we have another laborer, as our Elder Bro. Abraham Miller and wife and family have located with us now. So with his help and Bro. L. Petry and Bro. T. A. Robinson help thats been located ith us, we feel that the cause will grow and much good will be done in this community. We ask the

prayers of the brethren and sisters, and we would appreciate your presence at our services at any or all times.

Let us be like the Psalmist of old said, "Let the words of my mouth, and the meditation of my heart be acceptable in thy sight O Lord, my strength and my Redeemer."

—Gladys Raman,  
Cor. Sec. Greenville, Ohio.

Don't Forget to Read the Bible.

## Three-Year Bible Reading Course

Motto: READ, THINK, ACT

Arranged by

CYRUS WALICK, CERRO GORDO, ILL.

### OUR MONTHLY TEXT

#### For the New Year

\* \* \* \* \*

\* So teach us to num-  
\* ber our days, that we  
\* may apply our hearts  
\* unto wisdom. (Psa.  
\* 90:12.

\* \* \* \* \*

Our days are three score and ten,  
And if, through strength, four score  
yét then,

'Tis labor, sorrow and decay;  
'Tis soon cut off—ever fly away.  
O teach thou us to count our days,  
And set our hearts (on wisdom's  
ways.

—The Prieter.

Come let us anew our journey pur-  
sue

"And now, my soul, another year

Of thy short life is past;  
I can not long continue here,  
And this may be my last  
"Behold another year begins;  
Set out afresh for heaven."

#### Scripture References:

Isa. 64:6. We all do fade  
as a leaf. (See also Psa. 39:1,  
5; 78:39; 103:15, 16; Pet. 1:24;  
Jas. 5:14.)

Job 7:6. My days are  
swifter than a weaver's shut-  
tle. (Job 9:25; 15:22; Psa.  
89:47; 102:11; 144:4; 1 Pet.  
1:24.)

Jno. 9:4. I must work—  
while it is day. (Eccle. 9:10;  
Eph. 5:16; Col. 4:5; Rom.  
14:8; Jno. 12:35b).

Eccle. 12:1. Remember now

thy Creator in the days of thy youth. (Isa. 66:6; 2 Cor. 26).

Psa. 90:10. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away. (Gen. 47:8, Eccl. 11:8).

2 Ki. 20:16. Set thine house in order; for thou shalt die, and not live. (Gen. 2:17; 3:19; Luke 12:35; Jno. 12:24, 25; Heb. 13:14; Gen. 5:5, 8, 11, 14, 17, 20, 27, 31).

Job 26:10. —until day and night shall have an end.

### Notes on the 90th Psalm

Subject, the value and brevity of our days.

First thought — God our dwelling place, v 1.

2—God the eternal one, v. 2.

3—God's power over man, v. 3.

4—The brevity of our days as compared to time with God, vs 4, 5. (1 Pet. 1:24).

5—Why we are consumed by his wrath, vs 7, 8; and therefore spend our years upon earth to no profit, v 9.

6—V 10 again reminds us of the brevity of time.

V 11 would teach us that his wrath and power are dealt out to us according to the

measure of our reverential fear.

So verse 12, the text, teaches us our utter need of God to direct our steps. And this implies that we must have a consciousness of our accountability to God for the way we spend our days; and thus plan every day of our lives to the thought as to whether we eat or drink or whatever we do, that we have the glory of God in view. And in that we will be able to apply our hearts unto wisdom.

"The fear of the Lord is the beginning of wisdom." (Psa. 111:10a).

"The hoary beard is a crown of glory if it be found in the way of righteousness." (Prov. 16:31).

### DAILY READINGS

#### January

1. Sun.—Mark 1:1-20.  
(Matt. 4:1-11. Mal. 3:1; Isa. 40:3-5).
2. Mon.—Jer. 14.
3. Tues.—Jer. 15.
4. Wed.—Jer. 16.
5. Thurs.—Jer. 17.
6. Fri.—Jer. 17.
7. Sat.—Jer. 19.
8. Sun.—Mark 1:20-45.  
Matt. 4:23-25).
9. Mon.—Jer. 20, 21.
10. Tues.—Jer. 22.
11. Wed.—Jer. 23.
12. Thurs.—Jer. 24:1-25:11.

13. Fri.—Jer. 25:12-38.
14. Sat.—Jer. 26.
15. Sun.—Mark 2:1-7.
16. Mon.—Jer. 27.
17. Tues.—Jer. 28:1-29:19.
18. Wed.—Jer. 29:20-30-24.
19. Thurs.—Jer. 31:1-30.
20. Fri.—Jer. 31:31-32:15.
21. Sat.—Jer. 32:16-44.
22. Sun.—Mark 2:18-3:6.
23. Mon.—Jer. 33.
24. Tues.—Jer. 34.
25. Wed.—Jer. 35.
26. Thurs.—Jer. 36.
27. Fri.—Jer. 37.
28. Sat.—Jer. 38.
29. Sun.—Mark 3:7-19; 6:53-56.
30. Mon.—Jer. 39-40.
31. Tues.—Jer. 41, 42.

### Jeremiah

Jeremiah, along with Isaiah, ranks among the greatest of the Old Testament prophets.

He was foreordained as a prophet before his birth. His call came direct from the Lord, and though his task was not an easy one, he was faithful in delivering the message the Lord gave him. His work was both destructive, "to root out and to pull down, and to destroy," and to thrown down," and constructive "to build and to plant." Such men are needed today, men who have convictions and the courage to

stand by their convictions, men who will not be swept off their feet by the wild wave of worldlyism which is sweeping over our land.

### Isaiah

#### (Written Exercise)

1. Find seven passages in Isaiah quoted or alluded to in the New Testament. Need not copy, but give references both to Old and New Testaments.

2. Copy three choice texts (not necessarily complete verses.) One in praise of God, one of war, or judgment for sin, and one of blessing.

3. Copy a choice text beside those, and if you will comment briefly.

4. Any further remarks.

(When you have your paper finished will be pleased if you will mail to me to look over and compare with others.)

### AN OLD CHRISTMAS HYMN

(A favorite of my mother, Rebecca Showalter Wallick).

While shepherds watched their  
flocks by night,  
All seated on the ground  
The angel of the Lord came down,  
And glory shone around.

"Fear not," said he, for mighty dread  
Had seized their troubled mind,  
"Glad tidings of great joy I bring  
To you and all mankind.

"To you, in David's town this day  
Is born, ( of David's line,  
The Savior, who is Christ the Lord,



And this shall be the sign:

"The heavenly Babe you there shall find

To human view displayed,  
All meanly wrapped in swathing bands,

And in a manger laid."

Thus spake the seraph; and forth-with

Appeared a shining throng  
Of angels praising God, who thus  
Addressed their joyful song:

"All glory be to Good on high,  
And on the earth be peace;  
Good will henceforth from heaven  
to men.

Begin and never cease."

—Copied from The Brethren's  
Tune and Hymn Book, published by  
Quinter X. Brumbaugh Brothers,  
Huntingdon, Pa., 1882.

### For the Sunday School HISTORY REPEATS ITSELF

Ruth Drake

As we study this quarter's lessons we are made to think that history surely repeats itself. We see the children of Israel wandering farther and farther from God's laws and commandments, until God finds it necessary to call prophets, and through them speak to the people. Through the test on Mt. Carmel Elijah was used of God to convince the people that Jehovah the Lord and not Baal was the true God. Just as we sometimes become discouraged today and Satan tells us that it is no use to keep up the fight for

righteousness, so Elijah ran away because he thought he stood alone. God showed him that he still had faithful followers and that he still must go on with the fight. So today when we think that we are waging a losing battle against the pleasures of the world, sin and unrighteousness let us remember that God and the minority makes an overwhelming majority.

Each of the prophets, Amos, Micah, Hosea and Isaiah came to the people with the same message. They begged the children of Israel to remember God's goodness when he led them out of Egypt into the promised land, forsake sin and return to God. These prophets as men were very much unlike but their messages were all in harmony. This was true because God spoke through them. If God's children today were but instruments in His hand we would not have so much variation in doctrine among the churches, for God says "I am the same, yesterday, today and forever." Personal ideas and ambitions have drawn the people away from God today just as it did in the time of the prophets.

It seems to me as if the climax of this quarter's lessons comes when Isaiah tries to

teach the people what true worship and right living meant. He tried to show them that only clean hands and pure hearts were acceptable in the sight of God. I wonder if the people of today need the same message brought to them? Is history repeating itself? Have the people of America forgotten God to such an extent that their service is only from the lips and not from a heart of love? God told the people of Israel that he would not accept their offerings or sacrifices if their hearts were not right. May we permit these lessons to sink deep into our own hearts as we study them and realize that 'pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction and to keep himself unspotted from the world.'" —(James 1:27).

As we look around us on all sides and see the indifference of the masses toward God's holy word and the lack of respect for His day we are convinced more and more that history does repeat itself and that the people of today have forgotten God's loving mercies and need to be awakened from their leth-

argy, just as much as did the Israelites. Might each one of us feel the responsibility God has placed upon us as His prophets.

As we near the glad Christmas tide may we pledge ourselves anew to the service of a God who so willingly gave His only Son that we might live. May we never be ashamed to be pointed out as His followers no matter where we are.

—Pioneer, Ohio.

### OBITUARY

Roy Robbs was born near Eddyville, Ill., May 7, 1894 and departed this life December 1, 1927 at the age of 32 years, 6 months and 24 days. He was married to Maud Eby June 17, 1922.

He leaves to mourn his departure a companion, four brothers and four sisters, and many friends.

From Illinois he went to Missouri where he spent several years, and a few months ago he came to Ohio, where he departed this life at the home of G. A. Eby.

Funeral services were conducted at the West Fulton church December 3 at 1:30 by L. I. Moss.

# A PICTURE OF HEAVEN AND THE EIGHTH WONDER.

J. C. Claire

We have what has been called seven wonders of the world by creation, And much interest has been displayed concerning them.

Then we have another wonder, scarcely mentioned, and little thought of by the masses of the people.

And yet it is more wonderful than all seven of the great wonders, And seventy times seven more wonderful yet, Than the seven wonders and all other wonders combined.

I will try to explain or picture in our minds as to what and where, This great wonder of all wonders may be found, Right at our own door and in the form of a human being, God's chosen species of humanity, and his ungratefulness to God is the limit of all wonders.

See what God has done for the sake of His fallen creatures, Since the rebellion of Adam and Eve while in the garden of Eden.

God so loved the world that he sent his only begotten Son from the shining Courts of Heaven down in this wicked and sin cursed earth, To suffer and die that horrible and most cruel and ignominious death,

On that rugged and blood stained cross of Calvary.

Then for us a complete and simple plan of salvation, Which can be secured or obtained without money or price. Easy terms is it not?

And just before Christ took His departure from this world, He told his disciples, I go to prepare a place for you, That where I am ye may be also,

John 14:2-3.

And a complete description of this city is found in Rev. 21:16 to 23, This city lieth four square and the length is as large as the breadth, And he measured the city with the reed twelve thousand furlongs, The length, breadth and the height of it are equal, And the walls thereof a hundred and forty and four cubits.

And the building of the wall of it was of jasper and the city was pure gold, like unto clear glass, And the foundation of the city was garnished with all manner of precious stone.

And the twelve gates were twelve pearls and the streets of the city was pure gold as it were transparent glass, And the city had no need of the sun, neither the moon to shine in it, For the glory of God did lighten it, and the Lamb is the light thereof.

The gates of it shall not be shut at all by day for there shall be no night there.

They shall bring the glory and the honor of the nation into it,

There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie,

But they which are written in the Lamb-Book of Life.

Now since all this has been done, free gratis for you and I, how little do we seem to appreciate, and how unconcerned as to whether any one else gets to Heaven.

We seem to prefer to enjoy the pleasures of sin for a season.

Rather than to remain with the people of God, Hebrew 11:25.

This is the wonder of all wonders to me,

How careless and unconcerned we poor mortals have become in regard to our future destiny.



**Easy Charity.**—Will Jehovah be pleased with thousands of rams? . . . What doth Jehovah require of thee, but to do justly? (6:7, 8) Common report has it regarding a certain South African millionaire that he never turns aside from a charitable appeal, invariably responding with a handsome subscription, but he cannot look a sheep in the face—he has done so much swindling in wool. So much easier is it to give thousands of rams than to deal justly.—Selected.

### SANTA CLAUS

By D. D. Thomas

Father is seen dressed up in a cap  
With flowing white beard, the whitest of nap,  
With furs and thick clothing protecting from cold,  
And bells make him jolly he truly is bold.  
And always I feel that it is a mistake  
To ever put over this Santa Claus fake.  
And mother keeps talking, "When Santa Claus comes  
With sleigh bells and reindeer he enters our homes,  
His jolly glad laughter they surely

will hear

If they are not sleeping when he shall appear."

To early retire the little ones coax  
That they may put over this Santa Claus hoax.

"The moon they can see full out in the night

Just over their dwelling, so smiling and bright;

In bed they would giggle if an eye was awake,

As much as they would at a big berry cake."

And parents persuade that it all is just so

And make them believe this big Santa Claus blow.

But, now my dear children, just listen to me,

Now while this great fakir is run up a tree;

I want a true version that may not be wrong,

Of Christmas endeavor, of Christmas in song,

And away from your hearts each notion that's bad

And one of the worst is this Santa Claus fad.

But, when we are thinking that one is so bad,

So truly a falsehood it makes us feel sad.

The false seems to have everything at its hand,

And everything moves at the word of command;

The question comes up, Is there no truth at all,

And is our doom settled, must every one fall?

There's truly a good for all that is wrong,

The good that builds up and always is strong,

The good from above, the wrong from below,

The wrong that tears down and al-

ways was so

And so I am thinking that we shall  
have rest,

By the right that will conquer, and  
always be blest.

There was a true Christmas as  
holy men say,

One born in a stable one night  
far away,

And laid in a manger to rest there  
alone.

The inn was o'ercrowded, he had  
scarce a home;

The angels attended, the wise men  
adored;

It was the dear Jesus, it was the  
blest Lord.

And if we are thinking the gifts we  
share now

Are born of his spirit he brought  
us somehow,

We share of his love an abundance  
brought down

When he came long ago to Bethle-  
hem town.

And surely this time should make  
us all glad

And keep us away from a Santa  
Claus fad.

He loves us much more than another  
e'er could;

He died for us once as no other  
one would;

He pleads for us still as no other  
one can;

He knows all about us, he once was  
a man.

So give him all glory with wonders  
so great,

And not be deluded to a Santa Claus  
fate.

And what you may call him, he is  
the same chap,

Saint Nicholas, Kris Kringle doesn't  
matter a rap.

He is just the same form that keeps  
from the truth,

Deluding the children, deluding the  
youth.

The real true giver came down

from above,

A product of heaven with abundance  
of love.

The Master is earnest, His work is  
no fake,

He just loves us all for humanity's  
sake.

The nuts and the candy all come  
from Him

That cater to making the body up  
trim

Just for a moment. Much more  
still he gives

The food to the soul that eternally  
lives.

And now if a thought has entered  
your soul

That contributes a bit to making  
you whole,

I shall think I am paid for this  
effort of mine

All glory to Him as a giver may  
shine;

As a giver of gifts from the good  
to the bad

T'eternally deliver from a Santa  
Claus fad.

—Glendale, Arizona.

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